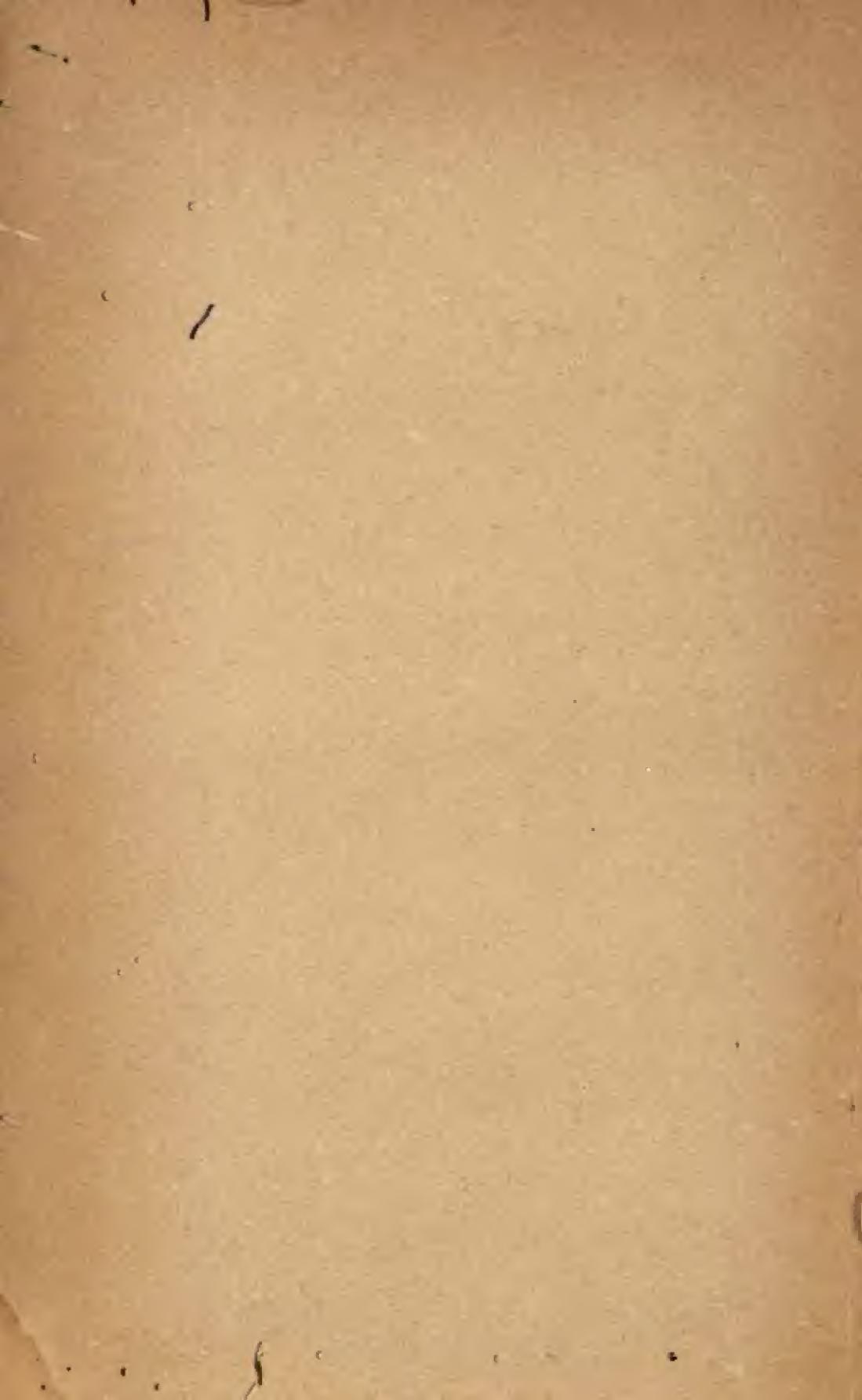


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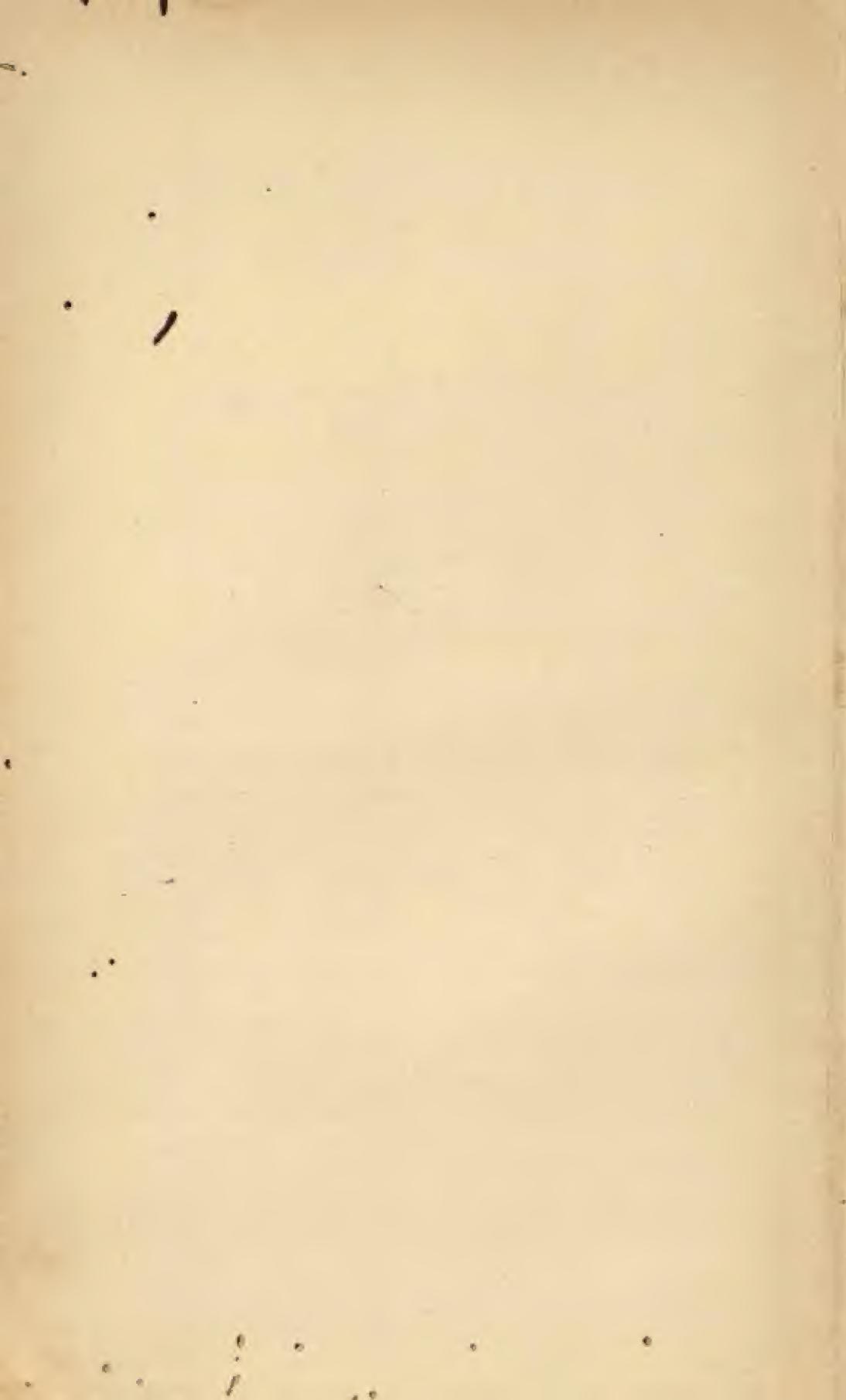


CATALOGUE
OF THE
ARABIC AND PERSIAN MANUSCRIPTS
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

PREPARED FOR THE GOVERNMENT OF BIHAR AND ORISSA UNDER THE
SUPERVISION OF
SIR E. DENISON ROSS, K.T., C.I.E., PH.D.







Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
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VOLUME V.
TRADITION
PART I.



Prepared by

MAULAVÎ ABDUL HAMÎD

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PREFACE.

THE present volume of the Bankipore Catalogue is the first of two volumes which are to be devoted to Arabic works relating to the Traditions of the Prophet. This branch of Arabic literature is specially well represented in the collection made by the late Maulavi Khuda Baksh who was deeply versed in this subject.

Maulavi Abdul Hamid, who has been entrusted with the description of these manuscripts, is himself thoroughly versed in the science of Hadīq, and in regard to Sunni Tradition his views may be accepted as representing the attitude towards the classics of this subject held by Indian Sunni Muslims of to-day.

The Maulavi's training was originally on purely Arabic lines, and he only acquired his knowledge of English and the European methods of research at the conclusion of his Arabic studies. As supervisor of his work I have purposely allowed what he says to stand, for the most part, as he wrote it: and it will be seen that, with the exception of his references to Brockelmann's invaluable *Geschichte der Arabischen Literatur*, he has gone direct to Arabic sources for his information. He has made a careful study of all the sanads and notes by well-known scholars with which the MSS. abound, and has been at pains to ascertain the dates of the scholars and traditions here represented.

The present volume deals with 172 manuscripts, and comprises the following branches of tradition:—

- (1) The six canonical collections of Sunni Tradition.
- (2) The Masa'īd of Sunni Tradition.

- (3) The four canonical collections of Shi'a Tradition.
- (4) The Masānid of the Zaidis.
- (5) The Arba'inīyāt of the Sunnis.
- (6) The Arba'inīyāt of the Shi'as.
- (7) The Arba'inīyāt of the Zaidis.

A further volume under preparation will contain the remaining branches of the subject. Special attention may be drawn to the following MSS. :—

- No. 128. An abstract of the *Muwaṭṭa'*. A rare work transcribed in A.H. 628.
- No. 191. A very early copy of Muslim's *Šahīh* bearing the autograph of numerous eminent traditionists.
- No. 202. A unique commentary on Muslim's *Šahīh*.
- No. 203. A very rare commentary on difficult portions of *Bukhārī* and *Muslim*.
- No. 211. A portion of the *Jāmi'* of *Turmudi* transcribed in A.H. 572.
- No. 241. A fine old copy of the *Musnad* of Abu Dā'ud.
- No. 245. This is the unique MS. on which the Hyderabad printed edition (1902) was based.
- No. 251. An interesting and presumably unique copy of a controversial work on the *Musnad* of Ibn Ḥanbal, by Ibn Hajar al 'Asqalānī, with marginal corrections in the author's own hand.

E. DENNISON ROSS.

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Ibn Aṣṭâr (d. A.H. 606=A.D. 1209; see Nos. 223-24) and some others, is regarded as
one of the six canonical collections, while a number of the traditionists, instead of
the present work, include Ibn Mâja.

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ARABIC MANUSCRIPTS.

TRADITION.

No. 121.

fol. 420; lines 15; size 8 x 6; 6 x 3.

الموطأ

AL MUWATTA'.

A collection of Ḥadīṣ (traditions) which, before the composition of the six canonical collections,* was looked upon as the first and foremost authority in Ṣaḥīḥ Ḥadīṣ.

Author: Abū 'Abdallāh Mālik bin Anas al-Asbahī, مالك بن انس الاصبهي المدنی, the second of the four learned doctors (امام) who were the exponents of their faith. He is sometimes called Imām-u-Dār al-Hijrah (امام دار الهجرة), and was born in Medina in A.H. 93 = A.D. 711. Dahabi, after mentioning the dates of the author's birth, A.H. 96 and 92, given by other biographers, emphatically says that A.H. 93 is the correct one.

Hāj. Khal., vol. vi., p. 265, followed by Brock., vol. i., p. 175, however, gives the date of Mālik's birth A.H. 97 = A.D. 715. Mālik studied Ḥadīṣ under the eminent traditionists, ابی بکر محمد مسلم بن حبید, ابی عبد الله الزهری نافع ابی عبد الرحمن بن ابی ذئب, and learnt Qirā'at under ابی الله العدوانی الدنی (d. A.H. 117 = A.D. 735), and learnt Qirā'at under نعیم (d. A.H. 169 = A.D. 785). See Tabaqāt al-Qurra' by Dahabi, fol. 21^a. A large number of scholars and traditionists narrated traditions from him. In the Muqaddimah of

* (1) Al Jāmi' as Ṣaḥīḥ by Bukhārī (d. A.H. 256 = A.D. 870). (2) As Ṣaḥīḥ by Muslim (d. A.H. 261 = A.D. 875). (3) Al Jāmi' by Tirmidjī (d. A.H. 279 = A.D. 892). (4) Sunan by Abū Dā'ud (d. A.H. 275 = A.D. 888). (5) Sunan by Nasā'ī (d. A.H. 303 = A.D. 915). (6) Sunan by Ibrāhīm Mājah (d. A.H. 273 = A.D. 886).

Tanwîr al Hawâlik (a commentary on this work, see the following No. 123) it is stated, on the authority of Ibn 'Abdalbarr (*d. A.H. 463 = A.D. 1070*) that Mâlik spent forty years in the composition of the present work, and that after finishing it he submitted it to seventy learned traditionists of Medina, who unanimously declared it to be correct; hence the author entitled it **الموطأ**. Mâlik died in Medina A.H. 179 = A.D. 795, and was buried in the cemetery called Al-Baqî'. **البقيع**.

For the author's life see: *Husnâz*, vol. i., p. 187; *Ibn Khallikân*, v.d. i., p. 1139; *Mir'ât al-Janâن*, fol. 96^a; *Hâj. Khal.*, vol. vi., p. 265; *Brock.*, vol. i., p. 175.

Beginning:—

وقوت الصلاة قال حدثني يحيى بن يحيى اليماني عن
مالك الح

The **موطأ** exists in various forms, in which the traditions are narrated from different sources, differing in number of Hâdiṣ and their arrangement. The present copy contains Hâdiṣ narrated through Yâhiyâ bin Yâhiyâ al-Laiši (*d. A.H. 234 = A.D. 848*) and is more reliable and popular than the other collection of *Muwatta'* narrated by others.

For other copies see *Brit. Mus.*, No. 1590; *Berlin*, 1143; *Paris*, 675-78. The work is fully described in *Berlin*, No. 1143. The work was lithographed in *Dihli*, A.H. 1291; and printed in *Tunis*, A.H. 1284; *Cairo*, A.H. 1280; *Lahore*, A.D. 1889.

Written in ordinary Naskh.

Dated A.H. 1233.

صالح بن محمد المراكشي

No. 122.

fol. 119; lines 22; size 10 × 6; 7 × 4.

الموطأ برواية محمد بن حسن الشيباني

**AL MUWATTA' BI RIWÂYAT MUHAMMAD
BIN HASAN ASH SHAIBÂNI.**

Another copy of *Al Muwaṭṭa'* narrated by Abû 'Abdallâh Muḥammad bin Ḥasan Ash Shaibâni, better known as Imâm Muḥammad, who died

in A.H. 189 = A.D. 804. Below each Ḥadīṣ Imām Muḥammad has quoted the opinions of Imām Abū Ḥanifah whom he defends in controversial points.

Beginning :—

بِأَنْ وَقَوْتَ الْصَّلَاةَ قَالَ مُحَمَّدُ بْنُ الصَّنْ اخْبَرَنَا مَالِكُ بْنُ أَنْسٍ
عَنْ يَزِيدِ بْنِ زَيْدٍ مَوْلَى بْنِ هَاشِمٍ عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ مَوْلَى
صَلَّمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَبِي هُرَيْرَةَ إِذْ سَأَلَهُ
عَنْ وَقْتِ الْصَّلَاةِ إِذْ

For other copies see : Berlin, 1144; Brit. Mus., 1500; Cairo I, 328.
The work has been printed in Ludhyāna, A.H. 1291; and Lucknow,
A.H. 1297.

Written in good Naskh, dated A.H. 1005.

The name of the scribe is hopelessly wormed and only reads thus
لُودَهُ بْنُ مُخْدُومٍ مَهْيَانٍ

No. 123.

fol. 230; lines 20; size 10 × 6; 7 × 4½.

تنوير الحوالك

TANWÎR AL HAWÂLIK.

A rare commentary on the Muwaṭṭa' narrated through Yāḥyā bin Yāḥyā al Laišī (see No. 121). By Abū'l Faḍl 'Abdarrahmān bin abī Bakr bin Muḥammad bin Abī Bakr Jalālāddīn as Suyūṭī. ابو الفصل
عبد الرحمن بن أبي بكر بن محمد بن أبي بكر جلال الدين السيوطي
This eminent author was born in Rajab, A.H. 849 = A.D. 1445. As he
was born in the Library of his father he is generally called ابن الكتب (the son of the books). One week after his birth he was named
'Abdarrahmān by his father, and the Kunyah (كنية) Abū'l Faḍl
was given to him by Aḥmad bin Ibrāhīm al Kinānī (d. A.H. 876 =
A.D. 1471). While Suyūṭī was still young his father died in A.H. 855
= A.D. 1451, leaving the young author under the charge of Kamālāddīn
Ibn al Ḥumām (d. A.H. 861 = A.D. 1458).

At the age of about eight years Suyūṭī learnt the Qur'ān by heart, and subsequently, after a short period of seven or eight years, he began to study jurisprudence, literature, and Arabic grammar. The commentary on the *Istī'ādah* (اسعاد) was the first of his compositions, which he wrote in A.H. 866 and which he presented to his teacher 'Alamaddīn al-Balqānī, who highly appreciated the work, and whose lectures Suyūṭī continuously attended till A.H. 868, in which year Balqānī died. After Balqānī's death he attended for some time the lectures of Shaikh al-Islām Sharafad-dīn al-Manawī (d. A.H. 871 = A.D. 1466), and then attended for four years continuously the lectures on Ḥadīṣ under Taqīi-dīn as-Sāmānī al-Hanafī (d. A.H. 872 = A.D. 1467). He also studied under Muhyīi-dīn al-Kāfi (d. A.H. 879 = A.D. 1774) continuously for ten years, from whom he received a remarkable sanad for narrating Ḥadīṣ. He studied Ḥadīṣ from many of the eminent traditionists, whose number, according to his own statement in *Husn al-Muḥādarah*, is not less than 150. In the course of his studious life he once took a fancy to learning logic, but finding that Ibn Ṣalāh seriously objected to the acquirement of that branch of science, Suyūṭī gave up the idea for ever.

As a voluminous writer Suyūṭī stands unequalled. In *Husn al-Muḥādarah*, fol. 162^a, he says that prior to the composition of that work he had already composed three hundred books—

وقد بلغت مؤلفاتي إلى الآن تلعة

while the author of *An nūr as-Sāfir* remarks that Suyūṭī left behind him altogether about six hundred books—

وصلت مصنفاته لصو الستمائة

Brock., vol. ii., p. 143, enumerates 316 works of this great author. He died in A.H. 911 = A.D. 1505 after three days' illness, and was buried in the western side of Bāb al-Qanāfah, باب القرافة, in Egypt.

See for his life and works: *Husn al-Muḥādarah*, fol. 160^a; *An nūr as-Sāfir*, fol. 52^a; *Haj. Khal.*, vol. vi., p. 616; *Bodl.*, 58-60; Berlin, 1034; Brock., vol. ii., p. 143-58.

Beginning:—

الحمد لله الذي بعث النبي صلى الله باوضح المسالك
و نور به رجاء كل حالت . . . و بعد فهذا تعليق لطيف على
موطأ امام مالك بن انس رضي الله عنه

In the preface the commentator states that the present work is an abridgment of *Kashf al Muqattā' كشف المقطأ*, the larger commentary on the same *Muwattā'*. He further adds that he has based the work on the system and principles of his *Tawṣīḥ توضیح*, a commentary on *Bukhārī*, for which see No. 168.

Although the work is mentioned by Ḥāfiẓ Khalīl, vol. vi., p. 265, it is not mentioned in any catalogue.

Written in good *Naskh*.

Dated A.H. 1300.

Scribe احمد بن محمد بن عبد الله

No. 124.

foll. 200; lines 21; size $9\frac{1}{2} \times 6$; 7×4 .

An incomplete copy of the same *Tanwir al Ḥawālik*, beginning as above and ending with the ḥadīth—

عن عطاء بن عبد الله الغرماني أله قال حدثني شيخ بسوق البرم بالكونفه الح

Corresponding with fol. 172^a of the preceding copy.

Written in ordinary *Naskh*.

Not dated, apparently 12th century A.H.

No. 125.

foll. 322; lines 18; size 10×6 ; $7 \times 9\frac{1}{2}$.

المسوى شرح الموطأ

AL MUSAWWĀ SHARH AL MUWATTĀ'.

A commentary on the *Muwattā'* narrated through Yāhiya al Lāsi (see No. 121).

By Ahmad bin ‘Abdarrahmān ad Diblāwi, شاه ولی الله (Shāh Waliullah), an eminent dhu'l-hikmā, better known as Shāh Waliullah, an eminent

Indian Ṣāfi and traditionist, who, according to *Ithāf an Nubalā*, p. 428, traces his descent from 'Umar the second Caliph, was born in A.H. 1114 = A.D. 1702. At the age of five he gained admission to a maktab. At an early age he applied his mind to study, and after getting the Qur'ān by heart and finishing مشرح ملا جامي and other branches of literature, he, at the age of fifteen, completed all the courses of Indian Madrasahs, and adopted his father as a spiritual guide. After his father's death in A.H. 1126 he engaged in delivering lectures for many years, and in A.H. 1143 he went to Mecca and then to Medina, where he made acquaintance with the scholars and traditionists of those places, and received the sanad for narrating Hadīq and a Khirqāh from the eminent Ṣāfi and traditionist, ابو طاهر محمد بن ابراهيم المداني (*d. A.H. 1145 = 1732 A.D.*).

See Waliullah's Sanad on *Bukhārī*, No. 134, and *Tāj al Tabaqāt*, Part 13, fol. 485. He returned to India in A.H. 1145 and, after spending some of his time in delivering lectures and composing works, died in A.H. 1176 = A.D. 1762.

Beginning:—

الحمد لله الذي انزل على عبده الكتاب فلما . . . اما بعد
فيقول العبد الفقير الى رحمة الله الکريم احمد المدعاو بولي الله
بن عبد الرحيم

The explanations of Hadīq as interpreted by different 'ulamā, are given below each Hadīq, while in each chapter the commentator explains the difference of opinion of the Imāms Abū Ḥanifah and Shāfi'i. The date of composition of the work, as given by the commentator himself, is A.H. 1164.

For Shāh Waliullah's life and works, see Brock., vol. ii., p. 418; *Ithāf an Nubalā*, by Siddiq Hasan Khan Bhopāl, p. 428; *Hadā'iq al Hanafiyah*, by Maulavi Faqir Muhammad, p. 447; and *Tadkīra-i-Ulamā-i-Hind*, p. 110. The work has been lithographed in the Fāraqī Press, Dihli, A.D. 1902.

Beside the present work and the works mentioned by Brock., vol. ii., p. 418, the following works of Shāh Waliullah are enumerated in the *Hadā'iq al Hanafiyah*, p. 447:—

- (1) ازالة المفاسد عن خلاة الصلوات
- (2) مصطفى, a Persian commentary on *Muwatta'*.
- (3) فيوض المرءمين
- (4) الدر الثمين

- (5) انتباه
 (6) الانسان في مسالك الصرميين
 (7) الفوز الكبير في اصول التفسير
 (8) عقد الجهد في احكام الاجتهاد والتقليد
 (9) القول الجميل
 (10) الغير الكبير
 (11) همعات
 (12) الطاف القدس
 (13) مثالة مرضية في النصيحة والوصية
 (14) انصاف في بيان سبب الاختلاف
 (15) سرور المهزون
 (16) لمعات
 (17) سطعات
 (18) المقدمة السنية في انصار الفرقه السنية
 (19) فتح الرحمن
 (20) القام العارفين
 (21) شفاء القلوب
 (22) قرة العينين في تشخيص المفهفين
 (23) البدور المازعة
 (24) زهراوى
 (25) رسالة تفهميات

Written in good Naskh.

Dated A.H. 1265.

القاضي عبد الرحمن بن قاضي اسماعيل Scribe

No. 126.

fol. 687; lines 71; size $11 \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

Another copy of the same.

Written in good Nasta'liq.

Dated A.H. 1262.

No. 127.

fol. 337; lines 21; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4\frac{1}{2}$.

محلٰى شرح الموطأ

MUHALLÂ SHARH AL MUWATTA'.

An incomplete copy of a commentary on the *Muwatta'*, dealing for the greater part with the variance of the opinions of the Muhammadan jurists.

By Salamallah bin Shaikh al Islam bin Fakhreddin, شيخ الا علم بن فخر الدين, who, according to Ḥadīq al Hanafiyah, p. 468, and Tadkira-i 'Ulamā-i-Hind, p. 78, studied almost all the Muhammadan literature from his father Shaikh al Islam, and received the sanad for narrating ḥadīṣ from his father and other eminent traditionists. He died according to some in A.H. 1229 = A.D. 1813 and according to others in A.H. 1233.

Beginning:—

الحمد لله الذي اشرف معلم السنن واعلامها واعلماها الح

The commentator in the preface says that from his youth he was very fond of learning ḥadīṣ, which he learnt from the work of his ancestor 'Abdalhaqq ad Dihlawi, the eminent traditionist of India (d. A.H. 1052 = A.D. 1642), as would appear from the following:—

و بعد فيقول العبد المفعاق — سالم ابن شيخ الا علم ابن فخر الدين ان علم الصدیق هو کلام خیر الانام . . . و ایي قد كتب من اول رباعی و بدو عینوانی كلثا ولعا في اقصاء

الوارث . . . و اقتباس خبر فوأيده من كتبه المتداولة و كان مطلع تلك السعادة في مفتاح المستفادة — مصنفات جدي الشيخ الأجل . . . محي السنة النبوية في العاشر الحادي عشر — الأجدر بالاتباع و أحق ابوالمجد الشيخ عبد العق قدس سره الخ

كتاب الحج.

The MS. breaks off with a portion of **كتاب الحج.** In the title-page the date of composition, A.H. 1215, is expressed by the words **هو الفضل الكبير**. The authors of *Hadā'iq al Hanafiyah* and *Ta'kira-i-Ulamā-i-Hind*, however, give the wrong chronogram, **الفوز الكبير**, which is equal to A.H. 387. Beside the present composition the following works of the authors are enumerated in *Hadā'iq al Hanafiyah*, p. 468:—

- (1) Arabic: **رسالة في اصول الصدیف**
- (2) Arabic: **كمالین حاشیة تشیر جالین**
- (3) Persian: **ترجمة صحيح بخاری**
- (4) Persian: **ترجمة شما ئل ترمذی**

Written in good Naskh.

Not dated, apparently 13th century A.H.

No. 128.

foli. 89; lines 15; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 6$.

الملخص لها في الموطأ من الحديث المسند AL MULAKHKHAS LI MÂ FÎ 'L MUWATTA' MIN AL HADÎS AL MUSNAD.

An abstract of the Musnâd Hâdiṣ of the Muwaṭṭâ' narrated through 'Abdallâh 'Adarrâḥmân al Qâsim al Miṣrî (d. A.H. 191 = A.D. 806).

By Abū 'l-Ḥasan 'Alī bin Muḥammad bin Khalf al Maṭāfiṭ al Qarāwi al Qābisi, who was born in Qairawān A.H. 324 = A.D. 935, and studied under Abū 'l-Ḥasan 'Alī bin Muḥammad bin Masrūr ad Dabbāga, Abu 'l-Ḥasan 'Alī bin Muḥammad bin Mūsā al-dibāg. In A.H. 352 = A.D. 963 he travelled to Mecca where he performed the pilgrimage in A.H. 353 and studied Bukhāri's al Jāmi' under Abū Zaid al Marwāzi. He then went to Egypt, where he studied in A.H. 357 under Ḥanẓa bin Muḥammad bin 'Alī bin 'Abdās Al Misrī, Ḥuzza bin Muḥammad bin 'Alī bin 'Abdās Al Misrī (*d.* A.H. 357 = A.D. 967), and returned to his country Qairawān, where he died in A.H. 403 = A.D. 1012. Huffāz, vol. iii., p. 279, and Nukat al Ḥimyān fi Nukat al 'Umyān, fol. 65^a, say that the author was blind and that in his compositions he was helped by his pupils and friends.

For his life and works, see Ibn Khallikān, vol. i., p. 339; Ḥāj. Khal., vol. vi., p. 266.

Beginning with Isnād thus:—

حدثنا السيد الشريف ذو النسبين الظاهرين نجم الدين ابو عمر عثمان بن الشیع الثانیه الامام ابی حیی حسن بن علی سبط الامام الشريف ابی بستان القاطنی قال حدثنا شیخنا الفقیہ المحدث الصافی ابو القاسم خلث بن عبد الملک بن بشکوال مساعاً علیه — قال حدثنا الشیع الفقیہ ابو محمد عبد الرحمن بن محمد عتاب قراءة علیه — قال حدثنا الشیع الفقیہ حاتم بن محمد الطراپلی قراءة علیه قال حدثنا مؤله الشیع — الامام ابو الصن علی بن محمد قال رضی الله عنہ الصمد لله حمدنا کثیرا طیبا مبارکا فیہ
احمده علی ما انعم الح

Abū 'l-Ḥasan in the preface says that he has dealt with the Musnad Ḥadīṣ of Muwaṭṭa' narrated with the words حدثنا ابیأنا — معينا, and omitted those Musnad Ḥadīṣ narrated with the words ممعنا, and omitted those Musnad Ḥadīṣ narrated with the words ممعن — ملغى; further, he states that he arranged the Ḥadīṣ according to the names of traditionists from whom Mālik had narrated

Hadîṣ in Muwaṭṭâ'. The names of the traditionists are arranged in the following alphabetical order:—

ا ب ت س ج ح خ د ر ز ط ط ك ل م ن ح ض ص غ ف ق
م ش و ه ي

This order, he says, was then current in his country. That, as a token of his respect to the prophet, he has dealt first with those traditionists whose names begin with the word Muhammad.

The number of Hadîṣ, as well as of the traditionists, are given in each chapter:—

		Hadîṣ.	Traditionists.
fol. 8-26 ^a	باب المحدثين	112	11
fol. 26 ^b -33 ^a	باب الالف	29	6
fol. 33	باب الثاء	1	4
fol. 33 ^b	باب الجيم	5	1
fol. 34 ^a , 34 ^b	باب الطاء	7	2
fol. 34 ^b , 35 ^a	باب الطاء	6	4
fol. 35 ^a , 35 ^b	باب الدال	3	1
fol. 35 ^b , 36 ^a	باب الزاء	5	1
fol. 36 ^b , 41 ^a	باب الزاء	24	3
fol. 41 ^b	باب الطاء	1	1
fol. 42 ^a , 43	باب الييم	6	5
fol. 43 ^a , 51 ^a	باب التون	73	3
fol. 51 ^a -52 ^a	باب الصاد	5	3
fol. 52 ^a	باب الضاد	1	1
fol. 52 ^a , 67 ^b	باب العين	121	17
fol. 67 ^b	باب الثاء	1	1
fol. 68 ^a , 75 ^a	باب السين	46	6
fol. 75 ^b	باب الشين	1	1

		Hadiṣ.	Traditionists.
fol. 75 ^b , 81 ^a	باب الها	36	3
fol. 81 ^a	باب الواو	1	1
fol. 81 ^a -88 ^a	باب الياء	35	7

fol. 88^a-89. Four Hadiṣ narrated by the three traditionists who are known by their Kunyah كنية.

The present work is very rare, not being mentioned in any catalogue. Beside the present work the following works of this author are enumerated in Huffāz, vol. iii., p. 297 :—

- (1) كتاب المُهَدَّد
- (2) المنقد من حبِّه التأويل
- (3) كتاب العنبة للفطن من خوازل الفتن
- (4) كتاب المعاشك

Written in good Naskh.

Dated A.H. 628.

No. 129.

fol. 652; lines 21; size 12 × 8; 6½ × 4.

الجامع الصحيح

AL JĀMI' AS SAHÎH.

A collection of Sahīh Hadiṣ. It is the first of the six canonical collections of traditions (صحاح ستة).

Author: Muhammad bin Iṣmā'īl bin Ibrāhīm bin al Muqīnah al Ju'fī al Bukhārī. محمد بن إسماعيل بن ابراهيم بن المغيرة الجعشي البخاري, who was born in Bukhārā, 13th Shawwāl, A.H. 194 = A.D. 810. This eminent author, whose undisputed celebrity as an authority in traditions remains up to this age not only unsurpassed but unequalled, has been the subject of numerous notices by eastern and western Orientalists. Mr. J. H. Rose, vol. iii., p. 383, very curiously gives

ns to understand that the author was born in Arabia. See Al Ḥadī
as Sārī, fol. 215, and Ikmāl, fol. 224*, where it is distinctly said that the
author was born in Bukhārā, after which he was surnamed Al Bukhārī,
نسب الى بخارى لا ولد فيها يوم الجمعة لشدة حفظه على من هو اول
Mr. A. Vambéry also supports the above statement when he says that
‘Abdallāh al Faqīh, surnamed Al Bukhārī, the greatest Muhammadan
jurisconsult, first saw the light in 194 (810) in the last-mentioned town
Bukhārā. (History of Bukhārā, p. 68.)

At an early age Bukhārī lost his father, who, it is said, was a good
traditionist for his time. The young Bukhārī, then under the care of
his only brother and his mother, was sent to a Maktab to receive his
primary education, but his love for Ḥadīq, which, according to his own
statement, was divinely inspired in him, induced him to alienate himself
from the Maktab and to place himself under the tutorship of some
eminent traditionists, one of whom was Dākhilī. The wonderful genius
of Bukhārī, coupled with his sheer devotion to the study of tradition and
traditionists, secured for himself, in a very short time, vast information
on the subject, and it is narrated by the author himself that one day
when Dākhilī was giving lectures, Bukhārī corrected him in some Isnād
which Dākhilī had to accept and correct his own book according to
Bukhārī's version :—

قال ابو جعفر محمد بن ابي حاتم الوراق قلت للبهاري كيف
كان يدو امرك قال الهمت حفظ الصدیق في المكتب و لي عشر
سینی او اقل و خرجت من المكتب بعد العشر فجعلت اختلف
الى الداخلي و غيره فقال يوما فيها يقرأ علي النام مفیان عن
ابي الزییر عن ابراهیم فقلت له ان ابا الزییر لم يرو عن ابراهیم
فانتهی فقلت له ارجع الي الاصل ان كان خدخل وخرج فقال
لي كيف يا خلام قلت هو زییر بن عدی عن ابراهیم فأخذ القلم
مني و اصلعه

(At Tabaqāt al Kubrā, vol. ii., fol. 60*.)

After getting by heart the works of Ibn al Muhibbārak (d. A.H. 181 =
A.D. 797) and Waki' (d. A.H. 197 = A.D. 812) and acquiring a complete
knowledge of the theories and ideas of the اصحاب الرأي (followers
of opinion), Bukhārī, with his mother and brother, proceeded to Mecca.
After a short time his brother Ahmad and his mother returned to Bukhārī
where the former died shortly afterwards. Bukhārī stayed at Mecca and
spent his time in the study of Ḥadīq and in making thorough enquiries

about the traditionists, and then went to Medina, where he, at the age of eighteen, composed *الساريح الكبير* by the side of the prophet's tomb. From Medina *Bukhārī*, with a view of collecting more *Hadīṣ*, proceeded to distant parts of Islamic countries. It was said that once when *Bukhārī* came to Bagdad the traditionists of the place organised a meeting for testing *Bukhārī's* knowledge of *Hadīṣ*, and engaged ten experts, each with ten traditions changing their wordings and *Iṣnād* or *Catena*.

At first *Bukhārī* pleaded his ignorance, but when they had finished the reading of *Hadīṣ* he called each of them by turn and recited all the *Hadīṣ* with correct wordings and *Iṣnāds*. By this time *Bukhārī* had established his reputation as the greatest authority in *Hadīṣ*, and wherever he happened to pass the night, hundreds of students flocked round him, and it is said that upwards of 70,000 pupils were taught by himself his *Al Jāmi'*.

When *Bukhārī* came to *Nishāpūr*, *Muhammad bin Yahyā ad Duhīt* (d. A.H. 258 = A.D. 872) and other traditionists, being jealous of the author's reputation, spread a false report that *Bukhārī* had declared heterodox opinions on the subject of the creation of the *Qur'ān*, which created a great sensation among the public. In the meantime it so happened that *Bukhārī* incurred the displeasure of the Governor of *Bukhārā* by refusing to hold a *Hadīṣ* class which the Governor wanted to reserve specially for his sons. The Governor, taking advantage of the aforesaid false report against *Bukhārī*, turned the author out of *Bukhārā*.

Referring to this malicious report the author himself says:—

قال محمد بن اسماعيل البخاري قلت لابي عبد الله احمد بن حنبل انا رجل مبتلي — قد ابتعلت ان (لا) اقول لك ولكن اقول
فإن الكرت هياً فردني عنه القرآن من اوله الى اخره كلام الله
ليس منه شيء مخلوق ومن قال انه مخلوق او شيء منه مخلوق
 فهو كافر

and again says:—

قال يا ابا عمر اخذه ما اقول لك من دعم من اهل نيسابور
و قوسن و الري و همدان و بغداد و كوفة و بصرة و مكة و مدينة
اني قلت لظلي بالقرآن مخلوق فهو كذاب فاني لم اعلم

Tabaqat al Hanābilah, by *Abū Ya'la*, fol. 115^b.

From *Bukhārā* the author came to *Khartank*, two miles from *Samarqand*, where he died in A.H. 256 = A.D. 870. The author devoted

sixteen years to the composition of the present work, consisting of 7,275 traditions, which he selected from among 600,000:—

قال البخاري اخرجت هذا الكتاب من نصوصه الثمانة الف حديث و
صنثته في مائة عشرة سنة الخ

At *Tabaqat*, by Subki, vol. ii., fol. 74^a.

Mr. F. F. Arbuthnot, in his History of Arabic authors, p. 39, is surely wrong in saying that *Bukhārī* selected seven thousand two hundred and seventy-five of the most authentic out of *ten* thousand, all of which are regarded as being true, because, as stated above, *Bukhārī* himself says that he made the present selection containing 7,275 out of 600,000. Mr. Arbuthnot again wrongly interprets the meaning of حديث غير صحيح as "false Ḥadīṣ"; but I should like to refer to Ibn Ṣalih's *Muqaddimah*, fol. 3^a, who says that حديث غير صحيح does not mean "false Ḥadīṣ," but that it simply means that in the narrative of such a Ḥadīṣ the specified conditions of Isnād are not fulfilled:—

كذلك اذا قالوا في حديث الله غير صحيح فليس ذلك قطعاً
بأنه كذب في نفس الامر اذ قد يكون صدقاً في نفس الامر واما
المراد الله لم يصح اسناده على الشرط المذكور

Beginning:—

باب كيف كان بدد الوحي الى رسول الله صلي الله عليه و
سلم و قول الله عزوجل انا اوحينا اليك كما اوحينا الى نوح و
النبيين من بعده الخ حد ثنا الصيدلي الخ

The reason for the composition of the work, as stated in *Tahdīb al-Asmā'*, which quotes *Bukhārī*, is given thus:—That one day when *Bukhārī* was sitting before his *Shaikh*, Ishāq bin Rahāye (*d. A.H. 233 = A.D. 847*), some of his (*Bukhārī's*) friends requested him to compile a work containing a collection of *Sahīh Ḥadīṣ*. It is further stated that he was encouraged to compile the present work in one of his dreams.

(1) اما محب تاليه و تصييده فروينا عن ابراهيم بن معقل
النسفي قال قال البخاري كتب عبد اسحق بن راهويه فقال بعض

اصحابها لوجيعتم كتابا مختصرا في الصحيح لسن رسول الله صلى الله عليه وسلم عن عوْنَق ذلك في قلبي و اخذت في جمع الكتاب (2) رويها بالاسناد الثابت عن البخاري انه قال رأيت النبي صلى الله عليه وسلم كانى وافف بين يديه و بيديه مروحة اذب عنه فسألت بعض المعتبرين فقال لي انت تدب الكذب عنه فهو الذي حملني على اخراج الجامع الصحيح

(Tabdīb al Asmā', fol. 24^a.)

Suyūṭī, in his work *Al Wasū'l ilā Ma'trifat al awā'il*, on fol. 48^a says that the work is the first of its kind on Ṣāḥīḥ Ḥadīṣ:—

**اول من صنف في الصحيح المجرد البخاري ذكره ابن الصلاح
الجامع المختصر من سنن رسول الله صلى الله عليه وسلم.**

The work has been most largely commentated. See for its various commentaries Ḥāj. Khal., vol. ii., p. 512; Brock., vol. i., p. 158; and *Al Fawā'id ad Darārī*, fol. 27^a. The work has been repeatedly printed. A French translation was also published by O. Hondas and W. Marçais, Paris, 1903–1906.

For *Bukhārī's* life and his works see *Ṭabaqāt* by Abū Ya'la, fol. 113^a; *Ṭabaqāt al Ḥuffāẓ* by Dāhabī, vol. ii., p. 35; *Ṭabaqāt* by Subki, vol. ii., fol. 57^a; *Asmā'-ar-Rijāl* by Khaṭīb Ṭabarī, fol. 99^b; *Ikmāl fi Asmā' ar Rijāl*, fol. 225^a; *Iqd al Muḍahhab*, fol. 13^a; *Ṭabqāt ash-Shāfi'iyyah*, fol. 5^a; *Tulḥfat az Zaman*, fol. 27^a; *Al Fawā'id ad Darārī*; Ḥāj. Khal., vol. ii., p. 526; Brock., vol. i., p. 158; Rose, *Biographical Dictionary*, vol. iii., p. 383; *History of Buḳhārā*, Vambéry (A.), p. 68; Arbuthnot's *History of Arabic Authors*, p. 39; Brit. Mus. Suppl., No. 132.

This complete copy of *Al Jāmi'* is written in ordinary *Nastalīq* with a frontispiece.

The following colophon, dated A.H. 775, says that the scribe (أحمد بن عمر بن محمد بن عمران محمد بن أبي طالب who was a good Muḥaddis of his time, was born in A.H. 718 = A.D. 1318 and died in A.H. 796 = A.D. 1393; see *Ad-durar al Kāminah*, vol. i., fol. 57^a) wrote the present copy for his older son جنيد, who made it a waqf to the students:—

تم الكتاب الجامع الصحيح للأمام الصافط مقتدى أهل الحديث
أبي عبد الله محمد بن اسماعيل البخاري رضي الله تعالى عنه و
ارضاه على يد اهل عباد الله و احرجهم الى عفو الله تعالى و

خفرانه—جلال احمد بن عمر بن محمد بن عمر بن محمد ابي طالب البلياني ملكه الله نواصي الاماني في اربع ذي القعدة سنة خمس و سبعين و مبعثاته تذكرة لابنه الاكبر جنيد (sic) بامثاله و رزق العمل بما فيه—و هو وقفه على المسلمين من طيبة العلم و قفا لا يماع و لا يورث تقبل الله منه حسنة و تجاوز عن فرطاته و الله حسنا و نعم الوكيل و لا حول و لا قوة الا بالله العلي العظيم و صلى الله علي محمد و صحبه اجمعين—رحمه الله لمن دعى لكتابه و واقفه و الصد لله رب العالمين

The fact that the copy is written in Nasta'liq hand, which was invented by Mir 'Ali Tabrizi,* suggests that the above colophon with its date and scribe does not belong to this copy, but is only a copy of the MS. from which it is transcribed. From the appearance of MS. it seems that it was written in the 10th century of the Hijra.

No. 130.

fol. 223; lines 21; size 17 x 12; 11 x 5.

The same.

A neat and beautiful copy of Al Jāmi^t complete in three volumes.

Vol. I.

الاستعارة للعروض عند الينا.

This volume contains the first nine juz' and a portion of the tenth juz', each of which is divided into three parts by the scribe.

All of the divisional juz' are written on the margin in red ink within a gilt circle.

* Mir 'Ali Tabrizi, the inventor of Nasta'liq hand, flourished during the reign of Timur (Tamarlane) (A.H. 771-806), and was contemporary of Kamāl Khujandi (d. A.H. 808); see Majālis al Mu'minin, vol. i, fol. 529; Mir'at al 'Ālam, fol. 421; Mir'at-i-Āfākhanū, fol. 206.

No. 131.

fol. 242; lines 21; size 17 x 12; 11 x 5.

VOL. II.

The continuation of the preceding copy, ending with a portion of the nineteenth juz'.

No. 132.

fol. 320; lines 21; size 17 x 12; 11 x 5.

VOL. III.

The continuation of the preceding copy, ending with thirtieth or the last juz' of Al Jami'.

The following colophon says that all these three copies were written for the Royal Treasury of 'Ala'uddin Shâh Hussain bin Sayyid Ashraf al Hussainî, the king of Bengal (A.H. 905-A.H. 927). See *Târikh-i-Firishta*, vol. ii., p. 587, and *Tabaqât-i-Akbari*, p. 526.

وَ الصَّدَلِ لِلَّهِ وَ عَدْهُ وَ الصلوٰةٌ — عَلٰى رَسُولِهِ مُحَمَّدٌ وَآلِهِ وَ صَاحِبِهِ
وَ عَتْرَتِهِ وَ السَّلَامُ قَدْ حَصَلَ الْفَرَاغُ مِنْ تَعْبِيَقِ هَذَا الْكِتَابِ الْجَامِعِ
الصَّحِيحِ الْبَهَارِيِّ بِعُونِ اللَّهِ وَ لَوْفِيقِهِ يَوْمَ الْأَرْبَعَاءِ الْمَيَارِكِ —
الْفَالِيِّ مِنْ شَهْرِ جَمَادِيِّ الْأَوَّلِ سَنَةِ أَحْدَى عَشَرَ وَ تَسْعَمَةِ عَلِيٍّ
يَدِ الْفَقِيرِ الصَّفِيرِ مُحَمَّدِ بْنِ يَزْدَانِ بَشْشِ الْمَعْرُوفِ بِعَوَاجِكِيِّ
الشَّرْوَانِيِّ غَفَرَ لِهِ اللَّهُ وَ لِوَالِدِيهِ — وَ لَنِّي دَعَا لِهِ بِالْتَّوْهَةِ وَ الْعَفْرَةِ
وَ لِجَمِيعِ الْمُسْلِمِينَ آمِينَ رَبِّ الْعَالَمِينَ — وَ قَدْ هَدَبَتْ هَذِهِ النَّسْخَةُ
الْمُرْيِقَةُ بِرَسْمِ خَرَاقَةِ السُّلْطَانِ الْأَعْظَمِ الْغَلِيقَةِ الْعَظِيمِ — الَّذِي لَا يَوْمَانَ
وَ لَا يَوْمَى وَ هُوَ غَنِيٌّ أَنْ يَبْاهِي وَ أَجْلُ أَنْ يَبْاهِي — وَ أَعْظَمُ مِنْ
مَلَكِ الْبَلَدِ — وَ سَامِنُ الْعِبَادِ شَالًا وَ اعْلَمُ مِنْزَلًا وَ مَكَانًا — وَ
اَنْدَاهِمُ رَاعِهِ وَ بَيَانًا — وَ اشْجَعُهُمْ جَاهًا وَ جَهَاناً — وَ افْوَاهُمْ دِيَانًا
وَ اِيمَانًا — وَ ارْوَاهُمْ مَيْقَانًا وَ مَيَانًا وَ اسْطَوْهُمْ مَلْكًا وَ سُلْطَانًا وَ

اشتمهم عدلاً و احساناً من شهد قواعد الدين بعد ان كادت تنهدم
— و استبقي عشاشة الكرم حين ارادت ان تنعدم — و رفع رايات
العالى، او ان ما هزت الانكماش و جدد مكارم الشريعة و قد آذنت
بالاندراسن — علم السلطنة و الفلافة و السيادة و الدين — شياطين
الاصلم و المسلمين كهف الشقين و ظل الله في الشافدين مورداً
فرات حواري الدين — و العوارف اليهي — ابو المظفر حسين بن
بن شيد اشرف الصيبيني خلد الله ملكه و سلطاته و اعلى امره و
 شأنه — شعر

من ام بابك لم تبرح جواره
تروي احاديث ما اوليت من متن
فالعین عن فرة والثف عن صلة
والثلب عن بغير والسمع عن حسن

الذى تشرف صفات صعائب الكون بمحامن آثاره — وحق على
اكسرة الدهر وقياصرة العصر مثقب غباره — وواجب على نفسه
القدمية ان لا يحكم الا بالعدل — وجعل البرايا في ظله مستبشرين
ببعنة من الله وفضله — شعر

فَمَا دامَ جَدْوَاهُ يَتَلَبَّ كُفَّهُ
فَلَا يَخْلُقُ مِنْ دُعَوَى الْمُكَارِمِ مِنْ حَلَّ
وَمَا دَامَ فِي الْهَيْجَاءِ يَهْزِ حَسَامِهِ
فَلَا يَأْبِ في الدُّنْيَا لِلْيَتَ وَلَا شَيْئًا

رب كما جعلت اشعة شعوس معدلكه راغعة لظلام الظلم عن
كافحة الالام اجعل خيام بيته مسددوة باوتاد الابد و اطهاب اطناب
الدوام — يجده الهاشمي القرشي محمد عليه افضل الصلة و اكمل
السلام — و على الله و صحبه الكرام و عترته العظام — بشر

بشاور للاسلام عز مولى
فدم و ايق للاسلام ما ذر شارق
بدار السلطنة والخلافة يكدها — حرمسها الله تعالى عن الآفات

Written in beautiful Naskh.

Dated Yakkalab,* the capital of Bengal, A.H. 911.

Marginal notes throughout the copy. The first volume has a sumptuously illuminated double-page 'nawwān' in the beginning. An index of the whole work is attached in the beginning of the first volume.

محمد بن يزدان بضم المعرف بچواچکی الشروانی

No. 133.

fol. 370; lines 18; size $12 \times 9\frac{1}{2}$; $9\frac{1}{2} \times 6$.

Another copy of Al Jāmi', complete in two volumes.

VOL. I.

اللهم امض لاصحاء هجرتهم

No. 134.

fol. 404; lines 18; size $12 \times 9\frac{1}{2}$; $9\frac{1}{2} \times 6$.

VOL. II.

The continuation of the preceding copy, ending with the last Hadis of Al Jāmi'.

The following colophon says that both the copies were written in the Jāmi' Masjid of Dihli, and twice revised and corrected by the scribe شیخ محمد بن شیخ پیر محمد بن شیخ ابوالثتح الباجرامی، in the presence of Shāh Waliullah, the well-known

* Yakkalab, or Akdala, was the seat of residence of 'Alahadîn Shah Hosain, the King of Bengal (A.H. 905-927); see Charles Stewart's "History of Bengal," p. 111. Charles Stewart, *ibid.*, in footnote, p. 84, says: "Akhdala is placed by Major Rennell, in his Bengal Atlas, at a short distance to the north of Dacca; it is not to be found in the common maps, nor have I met with any account of it."

traditionist and saint of India and the author of the famous work *Hujjat Allah al-Bâligah* (d. A.H. 1176 = A.D. 1768: See Brock., vol. ii., p. 418):—

تم الكتاب الجامع الصحيح للأمام الحافظ مفتدي اهل الحديث أبي عبد الله محمد بن إسماعيل بن إبراهيم بن المغيرة الجعفي البهاري في المسجد الجامع الفيروزى على ساحل نهر اليون في مصر سنة الدخلى يوم الأربعاء مادمن شعبان المعظم في سنة التاسع و ^{١١٥٩} الصالحين بعد مائة و ألف من الهجرة النبوية على صاحبها ألف صلاة و تحمية—يد أحرى العباد شيخ محمد بن شيخ بير محمد بن شيخ ابوالثتح العمرى البهرامي ثم الـلهـآبادى مع فرائه من الأول الى الآخر و تحميـه مـرة بـعد اخرـط فى خـدمة قـدوة علمـانـ الزـمانـ و اـسـوةـ اـولـيـاـ الاـواـنـ المـتـحـفـ بـالـشـيـخـ فـيـ قـوـمـهـ كـالـنـبـيـ فـيـ اـمـتـهـ وـ المـنـعـوـتـ بـأـوـلـيـكـ الـذـيـ هـدـاـ هـمـ اللـهـ فـيـهـاـ هـمـ اـقـدـهـ صـاحـبـ الـفـلـقـ الـعـمـدـيـ وـ الـفـيـضـ السـرـمـدـيـ الشـيـخـ وـلـيـ اللـهـ الـعـمـرـيـ لـازـالـ ظـلـلـ نـوـالـهـ عـلـيـهـ ظـلـلـ وـ سـبـحـاتـ اـفـخـالـهـ فـيـ سـبـيلـ وـ صـلـيـ اللـهـ عـلـيـ مـصـدـ الذـيـ خـتـمـ بـهـ الرـسـالـهـ وـ عـلـىـ خـلـانـهـ الرـاشـدـيـ وـ مـالـيـ الصـاحـبـ وـ الـتـابـعـيـنـ وـ شـيـوخـ الـعـدـيـنـ وـ الـعـمـدـ لـلـهـ رـبـ الـعـالـمـيـنـ

Another note at the end says that the two volumes were again corrected, with the addition of vowel points, by ^{محمد ناصح}, by the order of Shâh 'Âlam (A.H. 1173-A.H. 1221).

بـصـدـ اللـهـ وـ سـبـحـالـهـ تـصـحـيـحـ وـ اـعـرـابـ صـحـيـحـ بـعـارـيـ بـحـكـمـ اـقـدـسـ حـضـرـتـ شـاهـ عـالـمـ بـادـشـاهـ خـلـدـ اللـهـ مـلـكـهـ وـ مـلـطـاهـ وـ اـفـاضـ عـلـىـ الـعـالـمـيـنـ بـرـهـ وـ اـسـاءـهـ دـرـ مـدـهـ يـكـهـارـ وـ يـكـضـبـ وـ هـشـتـادـ وـ چـهـارـ هـجـرـيـ فـقـيرـ مـصـدـ نـاصـحـ عـفـيـ اللـهـ اـذـ اـوـلـ كـتـابـ تـاـ اـخـرـ اـزـ نـسـخـهـ مـسـتـصـدـهـ بـأـنـامـ رـسـالـيـدـ

Good Nasta'liq.
Dated A.H. 1159.

fol. 375^b-379^a. A sanad or licence for narrating Ḥadīṣ dated A.H. 1159 granted by Shāh Waliyallāh to his pupil the present scribe:—

الحمد لله الذي بعثته لتم الصالات — و على فضله العقول
في جميع الحالات — و اشهد ان لا اله الا الله و اشهد ان محمدا
عبيده و رسوله صلى الله عليه و على الله و صحبه و سلم اما بعد
فان اخالا في الله عز و جل الفاضل الصالح الشیخ محمد بن
شیخ پیر بن الشیخ ابی الفتاح العبری نسباً — البکرامی اصل
و الاله آبادی مولداً ومنشأ قرأ على الجامع الصحيح المسند تصییف
الامام العجمة امیر المؤمنین فی العدیت لی عبد الله محمد بن
اسماغیل البخاری رحمة الله تعالى جمیعه الا فوتا و هو من كتاب
المواقیف الى باب کیف یتبیش العبد المتعاع من كتاب الہبة فالماء
سمع على بقراءة خواجہ محمد امین — و قرأ على ایضاً اطرافاً من
سائر الكتب السنتة و من موطأ الامام مالک بن انس و من مسند
الحافظ ابی محمد عبد الله بن عبد الرحمن الدارمي و من مشکواه
المحاییف — فاجزت له ان یروی عنی هذه الكتب كلها و كذلك
اجزت له ان یروی عنی کل ما صاح عنده الله من مرویاتی
بشرط الروایة المعتبرة عند اهل هذا الشأن و قد اجازنا بصیح
البخاری جمیعه شیخنا ابو طاهر محمد بن ابراهیم الكردی المدنی
الخ . . . كتبه بيده الشیخ ابی رحمة الله الکریم الودود ولی الله
احمد بن عبد الرحیم بن وجیه الدین بن معظوم بن منصور بن احمد
بن محمود عفی الله عنه و عنهم اجمعین و الصندوق و ایاهم بالصالحة
الصالحین العبری نسباً — الد هلوی وطنی — الاشعربی عقیدة
و الصوفی طریقة — الصنیع عدلاً — و الصنفی و الشافعی تدریساً

خالد التفسير و الحديث — و الفقه و العربية و الكلام الصدد لله
اولا و اخرا وباطنا ذي العلل و الاقرارات و كان ذلك يوم الثلاثاء
التاليه والعشرين من المحوال سنة ١١٥٩

The handwriting of the above is thus verified by Shah Waliullah's
son :—

ابن خط والد بزرگوار اسمه بي شبه
كتبه الصغير محمد رفيع الدين

fol. 379^b–380^a. A collection of Hadīq from different chapters of
other canonical books.

fol. 380^b–404^a. A very rare treatise called—

الفضل العبين في المسلسل من حديث النبي الامين

by Shah Waliullah, containing a collection of Hadīq Musalsal.

Contents :—

fol. 386 ^a .	الحديث المسلسل بال الاولية
fol. 387 ^a .	الحديث المسلسل بقراءة موردة الصفة
fol. 387 ^b .	الحديث المسلسل يقول ما احبك فقل
fol. 388 ^a .	الحديث المسلسل بالتصفية
fol. 388 ^b .	الحديث المسلسل بالصاغات المتشابين في علم الحديث
fol. 389 ^a .	الحديث المسلسل بالفقها الصنفية
fol. 390 ^a .	الحديث المسلسل بالفقها الشافعية
fol. 390 ^b .	حديث مسلسل بالفقها المالكية
fol. 391 ^a .	حديث مسلسل بالفقها الصنافية
fol. 391 ^b .	حديث مسلسل بالاشاعرة
fol. 395 ^a .	حديث مسلسل بالمعكيين
fol. 395 ^b .	حديث مسلسل بالمسارقة

fol. 396 ^a .	حدیث مسلسل بالمعاربة
fol. 396 ^b .	احادیث مسلسلة بالمعة اهل البيت
fol. 398 ^a .	احادیث مسلسلة بالأباء
fol. 399 ^a .	اربعون حدیثاً مسلسلة بالاعراف
fol. 399 ^b .	آحادیث مسلسلة بالمحمدین
fol. 401 ^a .	حدیث مسلسل بالعص
fol. 401 ^b .	احادیث مسلسلة بعرف العین في اول اسم كل راو
fol. 402 ^a .	الصدیحه المسلسل بالقراء
fol. 403 ^a .	الصدیحه المسلسل بالشعراء
fol. 403 ^b .	الصدیحه المسلسل يوم العید
fol. 404 ^a .	حدیث مسلسل بسمة كل راو الى شي من بلد او قبیله

This treatise also bears a sanad dated A.H. 1160 granted by *Shāh Waliyullah* to his pupil, شیخ محمد، the scribe.

الحمد لله قد فرأى على هذه الرسالة كلها صاحب السمعة اخونا
الصالح الشیخ محمد—احسن الله تعالى و اصلح حاله فاجزت له
روایتها عني على ان فيها بعض شي من الفلل في ضبط الاسماء
لا سيما في اسماء المغاربة . . .

كتب هذه السطور مؤلفها الثفیر ولی الله عفی الله عنہ فی
اوائل محرم سنہ ۱۱۶۰ مـ اخر ساعۃ من یوم الجمعة

No. 135.

foll. 511; lines 25; size 14 x 9; 10 x 6.

Another complete copy of Al Jāmi', beginning as usual. Illuminated frontispiece.

Written in good Naskh.

Not dated, apparently 13th century.

No. 136.

foll. 242; lines 15; size 10 x 8; 7 x 5.

An old copy of the first part of Al Jāmi', beginning with the following Isnād:—

و الصد لله و صلوا له على سيدنا محمد و الله و صحبه اجمعين
 اخبرنا الشيخ الامام الزاهد ابو الوقت عبد الاول بن عيسى بن
 شعيب بن ابراهيم بن اسحق السجزي الصوفي قرأ عليه وانا
 اسمع في شهر مدة الثمين و خمسين و خمساً و قيل له اخبركم
 جمال الاسلام ابو الصن عبد الرحمن بن محمد بن العظفر بن معاذ
 الداؤدي قرأ عليه و انت تسمع ببوضيح في ذي الشعدة في
 شهر مدة خمس و ستين و اربع مائة قال اخبرنا ابو محمد عبد
 الله بن احمد بن حمودي السرجسي قرأ عليه و لعن تسمع في
 صفر مدة احدى و ثمانين و لثمانمائة قال اخبرنا ابو عبد الله محمد
 بن يوسف بن مطر الثبراني يشير في مدة سبعة عشرة و لثمانمائة
 قال حدثنا الامام ابو عبدالله محمد بن اسماعيل بن المغيرة
 البصري البخاري قرأ عليه مرتين مرتين يشير في مدة ثمان و اربعين
 و مائتين و مرتين يشاري في مدة الثمين و مائين و خمسين قال
 كيف كان بدؤ الوحي الى رسول الله صلى الله عليه وسلم الح

and ending with the chapter على زوجها, corresponding with p. 1-160 of vol. I. of the edition printed in Egypt, A.H. 1304.

Written in good Naskh.

Dated A.H. 778.

The colophon runs thus:—

كمل العزء الاول بحمد الله و عزوه و يعلوه في الذي يليه
الجزء الثاني بزيارة القبور و كان الفراغ منه يوم الجمعة رابع و
عشرين جمادى الاول (الاولى) من شهر مئتان و سبعين و
سبعين سنة من الهجرة

ابراهيم بن يوسف بن علي المغربي العربي
Scribe

No. 137.

fol. 571; lines 19; size 9½ × 7; 7 × 4.

Another part of the first volume of Al Jāmi'; beginning as in the first copy and ending with the قصة حكل و عربة. Some foll. at the beginning and at the end are supplied in a later hand.

The MS. was compared and corrected by Jamāladdin al Muḥaddiṣ al Ḥusainī, the author of Rawḍat al Ahbāb (who died in A.H. 926 = A.D. 1520, see Rieu, p. 147), as would appear from the following note on fol. 307^v:—

بلغ التقابل و التصحیح كتبه الشفیر جمال الدين المحدث
الصسیي جعله الله تعالى لعلوة ثمرة التحقیق واجداً و صیرة
في حبة العبودیة راكعاً و ماجداً —

Similar notes in the hand of the said Jamāladdin are to be found in many places, and we may therefore conclude that this copy was written before or during his lifetime.

In good Naskh.

No. 138.

fol. 472; lines 21; size 10 × 7½; 6½ × 4.

المجلد الأول من الجامع الصالحي

Another copy of Al-Mujallad al-Awwal of Al-Jāmī'; beginning as usual and ending with chapter of فضل خاتمة. Corresponding with the volume II., p. 213, of the printed edition.

The following worm-eaten note, dated A.H. 921 on the titlepage by the scribe, عبد الحق بن أبي معيد, says that he copied out the present MS. from Jamiladdin al-Husaini's (*d. A.H. 926 = A.D. 1520*) copy with the marginal notes in his handwriting:—

اعلموا اخواتي وحكمكم الله اني انقل هذا الكتاب واصححه من
نسخة كتب السيد المويد السند (*sic*) جمال الله و الدين خطاط الله
على كثير من مواضعها بلغ . . . اني اكتب ما كتب السيد
بالتفصير وايضاً كتب على تلك النسخة . . . حرره العبد الشفير
الي رحمة رب الغني — المحتهر بجمال المحدث الصالحي عفي الله
عنهمما و طول الله عمره — سنة احد وعشرين و تسعمائة و المرجو
من الله تعالى (*sic*) كتبه عبد الحق بن أبي معيد

Written in ordinary Naskh.

عبد الحق بن أبي معيد
Scribe

No. 139.

fol. 238; lines 15; size 10 × 7; 7 × 5.

Another copy of Al Jāmī' as Ṣāḥīḥ, beginning with the first Hadīṣ of the chapter باب الجنائز, and ending with the chapter باب الدين, corresponds with p. 154, vol. i. to p. 29, vol. ii. of the

edition printed in Egypt, A.H. 1304. The first fol. is missing, and the MS. abruptly opens thus:—

قال سمعت معوية بن موسى مثون عن البراء بن عازب قال
أمرنا النبي صلي الله عليه وسلم بسبع و لهانا عن سبع أمرنا
باتباع الجنائز و عيادة العريض و اجابة الداعي و نصر المظلوم
وابوار الشم ورد السلام و تشبيط العاطس و لهانا عن آية الفضة
و خاتم الذهب والمربر و الدبياج والقسي والاستبرق

The following colophon says that this copy is the second part of Al Jāmi', out of eight parts:—

آخر الجزء الثاني من اجزاء ثمانية و يعلوه في الجزء الثالث
كتاب الوكالة الشاهد الله تعالى و الصمد لله وحده و صلي الله
علي سيدنا محمد خاتم النبيين و امام المرسلين ورضي الله
عن اصحاب رسول الله اجمعين آمين نفعه لنفسه اقل حباد الله
و احوجهم محمد بن علي المقرئ الشافعي الصوی الشهير
باین الشریعة بصمات المحرر شفر الله له و لوالدیه و لجمعیع
الملینین بنه و کرمه — اله ارحم الراحمین بتاريخ نهار الجمعة
تاسع عشری ههر جمادی الآخرط من شهر سنت ثلث و سبعین
و ثلثی ماشه

Written in good Naskh.

Dated A.H. 873.

محمد بن علي المقرئ الشافعي الصوی المعروف با
بن الشریعة

No. 140.

fol. 543; lines 20; size 10 x 7; 7 x 5.

Another old copy of Al Jāmi' as Ṣalīḥ.

This part begins with the chapter باب اتباع النساء الجنائز and

ends with a portion of *Tafsir* مسورة بقرة, corresponding with p. 162, Vol. I. to p. 70, Vol. III. of Egypt edition, dated A.H. 1304. fol. 1-62, 141-230, and 247-380 are supplied in a later hand. There are several sanads of eminent traditionists, who, after giving lessons from this copy to their pupils, permitted them to narrate *Hadîq* from this work* and other sources.

Some of them are as follows:—

I.

Sanad, dated A.H. 918 on fol. 543^a, granted by 'Abdalhaqq bin Muhammed as Sanbâti ash Shâfi'i, عبد الحق بن محمد السنباطي الشافعى, to his pupil Shamsaddin Muhammad bin Shaikh Nûraddin, شمس الدين بن شيخ نورالدين.

الحمد لله فقد قرأ على هذا الجزء وقبله من الآخر إلى هنا
الخاضل شمس الدين ابن الشيخ العلامة نور الدين بن ناصر و
أجزئته بذلك ويجمع ما يجوز لي روايته وكان ذلك في مدة ثماني
عشرة وتسعة

كتبه عبد الحق بن محمد السنباطي الشافعى

This 'Abdalhaqq, who received a sanad for narrating *Hadîq* from Ibn Hajar al 'Asqalânî (d. A.H. 852 = A.D. 1449), was born in Sanbât in A.H. 842 = A.D. 1438 and died in Mecca in A.H. 931 = A.D. 1524. See An Nûr as-Sâfir, fol. 77^a.

II.

Dated A.H. 904 'Uşmân bin Muhammed bin 'Uşmân ad Diyami, عثمان بن محمد بن عثمان الديامي, who was born in A.H. 821 = A.H. 1418 and died in A.H. 908 = A.D. 1503. See An Nûr as-Sâfir, fol. 46^a, and, like the former, received a sanad from Ibn Hajar and granted one to his pupil Barakât bin 'Abdarrahmân bin 'Ali bin Idris al Haubali, برकات بن عبد الرحمن بن علي بن ادريس الصبلي:

الحمد لله وسلام على عباده الذين اصطفى إما بعد فقد قرأ
علي جميع هذا الجزء وما قبله المبين (sic) الدين بركات بن عبد
الرحمن بن علي بن ادريس الصبلي . . . لفظ الله له في مجالس
آخر ما بعد الخميس ثالثي عشرى ربيع الاول سنة اربع و تسعمائة

و اجزت له ان يروي عنى جميعه و جميع ما اروي لبشرته كتب
عثمان بن محمد بن عثمان الديعي الشافعى حامدا و مصليا

III.

By Muhammad bin Ahmad an Najjar to his son Abul Yamân :—
قرأ و ما قبلها الولد العزيز ابو اليعن بارك الله و اجزت له
ذلك و ما يجوز لي روايته — محمد بن احمد النجار

IV.

By same Muhammad to his other son Muhammad bin Muhammad bin
Ahmad an Najjar :—

قرأ الولد الفاضل ابو (sic) السعى محمد بن احمد هذا العيزاً و
ما قبله و اجزت له رواية ذلك و جميع ما يجوز لي روايته — محمد
بن احمد النجار

No. 141.

fol. 518; lines 19; size 10 x 7; 7 x 5.

This copy is a continuation of the preceding MS. ending with the
last chapter of Al Jâmi'. fol. 1-25 and 170-301 are supplied in a later
hand.

This copy and the preceding are written in same hand, a good
Naskh.

Dated A.H. 792.

The colophon runs thus :—

تم و كمل صحن البخاري يحمد الله و عزه و حسن توفيقه و
صلواته علي سيدنا محمد و علي الله و اصحابه و سلم هرف و كرم
و كان الفراغ من نسخه من لھار الاحد ثالث عشری ربیع الآخر من
شهر سنتین و تسعین و مبعناه
كتبه العبد الثقیر الراجح عفو ربه القدیر — علي بن محمد
بن احمد بن يوسف بن اسماعیل التوفی الكاتب الشافعی

علي بن محمد بن احمد بن يوسف بن اسماويل
النوقبي الكاتب

No. 142.

fol. 225; lines 13; size 11 × 7; 7 × 5.

Another old copy of Al Jāmi', beginning with Kitāb al Kusūf,
باب الكسوف, and ending with the chapter of Mu'takif,
المعتكف, corresponding with pp. 133-262, vol. I. and pp. 1-25,
vol. II. of Egypt edition, dated A.H. 1304.

موسى بن الصسين بن علي بن محمد بن ابي الرجال بن عبد الله اليونيني
محمد بن علي بن محمد بن ابي الرجال بن عبد الله اليونيني
Musa bin Husain bin 'Ali, on the authority of the sanad which
he received from Shamsaddin 'Ali 'Abdallah Muhammad al Ba'li
(d. A.H. 793 = A.D. 1391: see As Suhab al Wabilah, fol. 266) to
محمد بن علي بن احمد المصري الصوفي الشافعى,
his pupil, the scribe of the present copy:—

الحمد لله رب العالمين فرأى علي هذا الجزء والا النظر في اصل
صحيح — الاخ في الله تعالى زبي الدين ابو عبد الله محمد بن علي
بن احمد الشافعى الصوفى المصرى اعزه الله تعالى وهو كاتب
هذا الجزء قرأت صحيحة معربة متنقمة بعث مسامعي على شيخها
الامام العلامة حمس الدين ابي عبد الله محمد بن اليونانية تقدمه
الله تعالى برحمته بعث مسامعه من الشيخ هشيم هشيم الدين احمد العجارى
المعروف بابى الشحنة قال اخبرنا الشعيب مراج الدين الزيدى
قال اخبرنا ابو الوقت بستنه المكتب في اول الجزء الاول — من
هذا الكتاب فاجزه به و كان فراخ قرأته من هذا الجزء في
مجالس اخوها صادمن عشري شهر شوال سنة النين و ثلاثين و
تمانى مائة احسن الله خاتمه بغير و عافية
كتبه موسى بن الصسين بن محمد بن علي بن محمد بن
ابي الرجال احمد بن عبد الله اليونيني علي الله عنه

This Mūsā, who, according to the author of *Mu'tjam Ibn Fahd*, is a descendant of 'Ali, the fourth caliph, was born in A.H. 762 = A.D. 1361 and died in A.H. 840 = A.D. 1436. See *Mu'tjam Ibn Fahd*, fol. 320*; As *Suhab al Wābilah*, the continuation of *Hāfiẓ Ibn Rajab's Tabaqāt al Hanabīlah*, fol. 312.

It is said in this sanad that Muhammad bin 'Ali bin Ahmad al Misri ash Shāfi'i as Sūfi, the scribe of the MS., finished the reading of this copy in A.H. 832.

The MS. is written in good *Naskh*.

The colophon runs thus:—

آخر المجلد الثاني من صحيح البخاري يتلوه في الثالث كتاب
البيوع ان شاء الله تعالى
على يد الشفير محمد بن علي بن احمد الشافعى الصوفى
المصري عفى الله عنه— و حسبنا الله و نعم الوكيل و صلى
الله على مسيدنا محمد و آله و صحبه و سلم تسلیماً

No. 143.

fol. 233; lines 13; size 11 x 7; 7 x 5.

This copy is a continuation of the preceding MS. beginning with the *Kitāb al Buyū'*, كتاب البيوع, and ends with chapter *Da'wat al Yahūdi wan Nasrāni*, باب دعوة اليهودي و النصراني, corresponding with pp. 25-230 of vol. II.

This copy is written by same scribe, in same hand, and bears the same sanad.

The colophon runs thus:—

نجز الجزء الثالث بحمد الله و حفته يتلوه ان شاء الله تعالى
في اول الجزء الرابع باب دعاء النبي صلى الله عليه وسلم الى
الاسلام

No. 144.

foll. 530; lines 15; size 9 × 7; 6 × 4.

مناقب على باب الاكل عما يليه ابن (بن) ابي طالب
Another copy of Al Jāmi', beginning with the chapter, corre-
sponding with p. 206, Vol. II. to p. 205, Vol. III.

Marginal notes are throughout written in ordinary Naskh.

Not dated.

Scribe محمد زمان بن محمد فارس السرهندي الصديقي

No. 145.

foll. 540; lines 15; size 9 × 7; 6 × 4.

This volume is a continuation of the preceding copy, written by
same scribe and ending with the last Ḥadīṣ of Al Jāmi'.

The colophon runs thus:—

الحمد لله رب العالمين و السلام على سيد المرسلين محمد
و الله و صحبه اجمعين هذا اخر الكتاب الجامع الصحيح للأمام
الحافظ الشقديلي ابي عبد الله محمد بن اسماعيل رضي الله
تعالى عنه

وصلى الله على سيدنا محمد و الله و صحبه وسلم
حربه محمد زمان بن (بن) محمد فارس السرهندي
الصديقى خفرله
ولوالديه

No. 146.

fol. 217; lines 23; size 11 x 9; 7 x 6.

Another copy of Al Jāmi', containing the last five parts.
Part 26 on fol. 1^b, beginning with the chapter—

باب قول الرجل جعلني الله فداك

and ending with the chapter—

المكترون هم العقولون

corresponding with pp. 58-85, Vol. IV of the Egypt edition.
Part 27 on fol. 33^b, beginning with the chapter—

قول النبي صلى الله عليه وسلم ما احب ان لي مثل احد ذهباً

and ending with—

ميراث المرأة و الزوج مع الولد و غيره

corresponding with pp. 85-116, Vol. IV.

Part 28 on fol. 122^b, beginning with the chapter—

ميراث الاخوات مع البنات

and ending with the chapter—

الامن و ذهاب الروع في النمام

corresponding with pp. 116-151, Vol. IV.

Part 29 on fol. 122^b, beginning with the chapter—

الاحد على اليمين في الترم

and ending with the chapter—

ا تم من دعى الى خدلة الخ

corresponding with pp. 151-184, Vol. IV.

Part 30, on fol. 167^b, beginning with the chapter—

ما ذكر النبي صلى الله عليه وسلم و حضر على الشاق اهل العلم

and ending with the last chapter.

The colophon runs thus:—

كمل نسخ البخاري في يوم الاثنين فيسابع عمر ذي الصعب
من شهر ستة صبع وستين وثمانمائة من الهجرة المبوية على
صاحبها افضل الصلة والسلام على يد العبد الفقير المعترف
بالتقصير محمد بن محمد بن يوسف الا عتلاني الشافعي غير له
الله ولوالديه الح

Written in ordinary *Naskh*.

Dated A.H. 867.

محمد بن محمد بن يوسف بن علي الا عتلاني الشافعي

No. 147.

fol. 201; lines 19; size 10 x 7; 8 x 5.

The last part (styled here *الجزء السادس* of Al Jāmi', beginning with باب الصب في الله).

It would appear from the colophon that this is the last of the six *juz'* into which the scribe divided the complete work. This scribe copied the present MS. from a copy which was divided into thirty *juz'*, and belonged to Nāṣiriyah Madrasah of Egypt, which was founded by 'Ādil, king of Egypt (A.H. 694-696 = A.D. 1294-1296), and completed in A.H. 708 by Nāsimaddin Muḥammad (A.H. 698-708 = A.D. 1298-1308). See Ḥusn al Muḥāfiẓah by Suyūṭī, fol. 377^a.

تم الجزء السادس من كتاب البخاري من تجزية ستة وهي من
اصل نسخة مدرسة الناصرية من تجزية ثلاثين وهي من خمسة اجزاء
من الاصل بحمد الله و حسن توفيقه في نهار الاثنين ثامن عشر
ربيع الاول ستة صبع وثلاثين وثمانمائة على يد اضعف عباد الله
واحسوجهم اليه ابو (ابي) الصيادة احمد بن محمد المصري

A note below the colophon says that this copy was read by Badraddin al Bahwati in the presence of Yūnus al Qāhirī and Ibn Hajar al 'Asqalānī (d. A.H. 852 = A.D. 1449).

الحمد لله بلغ الصبح بدر الدين البهوي فرأى على من أول
الصباح إلى آخره في مجالس اغترها يوم الجمعة مابعد شهر
شعبان سنة ثلاث وخمسين وثمانمائة — قال ذلك يونس
الناهري ثم بلغ فرأى على — ابن حجر —

Written in good Naskh.

Dated A.H. 837.

Scribe Abu al-Hayya Ahmad ibn Muhammad al-Mursi

No. 148.

fol. 107; lines 11; size 8 x 6; 6 x 5.

الجزء التاسع و العشرين

Another copy of Al Jāmī, containing the 29th part, beginning with
the chapter—

قول النبي صلى الله عليه وسلم سترون بعدي امورا تكرونهما

and ending with the chapter—

ائم من دعى إلى ضلاله أو سن مائة ضيبة

The following note, at the end of this copy, says that the present
copy was once compared with a reliable copy by Muhammad bin al
Kurki, an eminent traditionist of Damascus, who, according to Suhab al
Wabilah, fol. 229^a, died in A.H. 851 = A.D. 1447:—

الله أعلم — بلغ مقابله باصل معتمد مصر فصح الشاء الله تعالى
محمد بن الكركي

The colophon runs thus:—

آخر الجزء التاسع و العشرين من تبريرة ثلاثين و يتلوه انوار

الله تعالى في الجزء الثالثين — باب ما ذكر النبي صلى الله عليه وسلم وحضر على الفرق أهل العلم

No. 149.

foll. 105; lines 11; size 8 × 6; 6 × 5.

الجزء الثالثين

The 30th part of Al Jāmī¹, the continuation of the preceding copy and ending with the last chapter of Bukhārī.

It bears on the title-page a Waqf Nāma, or deed of trust, dated A.H. 817, in which it is said that Fakhraddin, a Wazir of Egypt (A.H. 816–820: see Husn al Muhādharah, fol. 368^a), gave this MS. for public use, in Jāmī' Umawī in Damascus.

Both the copies are written in good Naskh in same hand.

Not dated, apparently 8th century A.H.

Scribe اسماعيل بن قاسم العنفي

No. 150.

foll. 297; lines 20; size 8 × 6; 6½ × 5.

اعلام الحديث في شرح معاني
كتاب الجامع الصحيح

I'LĀM AL HADĪS FĪ SHARHI MA'ÂNÎ AL
KITÂB AL JÂMI' AS SAHÎH.

Also called by Ibn Khallikān and Hāj. Khal. 'I'lām as Sunan,' and by Qadi 'Shahibah,' and Brock. 'I'lām al Bukhārī.'

*A commentary on difficult traditions in *Bukhārī*, with occasional discussion on the various opinions of the four Imāms.

By Abū Sulaimān Ḥamd (wrongly called Ahmād by Sa'ālibī, as pointed out by Dāhabī and Subkī)—

وَوْهَمُ أَبِي مُنْصُورِ الشَّعَالِيِّ فِي الْيَتِيمَةِ حِيثُ مَسَاهُ أَحْمَدُ بْنُ مُحَمَّدٍ
Tabaqāt al-Huffāz, vol. iii., p. 223.

ذكراه ابى منصور الشعالى في اليتيمه ومساه احمد وهو خلط

Tabaqāt as Subkī, vol. iii., fol. 19^a) bin Muḥammad bin Ibrāhīm al-Khaṭṭābī al-Bustī. This eminent author, who was born in A.H. 319 = A.D. 931, studied jurisprudence under (d. A.H. 336 = A.D. 947) and (d. A.H. 340 = A.D. 951), and learnt Ḥadīṣ from Abū Mu'īd Abū Ḥāfiẓ b. al-Baṣrī (d. A.H. 340 = A.D. 951) in Mēcca, and from (d. A.H. 340 = A.D. 957). He also visited Bōya, Bagdād, Irāq, and other places to learn Ḥadīṣ, and became so skilled in tradition that other subsequent traditionists, such as (d. 405 = A.H. 1017) and (d. A.H. 401 = A.D. 1010) (d. A.H. 406 = A.D. 1015) and others, narrated Ḥadīṣ from him. He died in A.H. 388 = A.D. 998.

The MS. is slightly defective at the beginning and opens abruptly thus:—

كلمة و انما عاملة تركيبها ايها و شيئاً ولو ان رجلاً خل
اعضاوه تبردا او تقطعا او تعلمها للغير او انفس لتعلم مباعدة لما
كانت طهارة و لا عبادة و قوله انما لكل امر يشيد معنى خاص
غير الاول الخ

On fol. 62^b the commentator says that in his *Ma'ālim as Sunan* (a commentary on *Sunan Abū Dā'ūd*) he wrongly interpreted the meaning of some Ḥadīṣ, which he corrects here thus:—

فقال من صلى قائمًا فهو أفضل و من صلى قاعداً فله نصف
اجر القيام و من صلى قائمًا فله نصف اجر القاعد كذا تأولناه

في العالم على ان المراد به صورة التطوع اذافرض فاعدا مع القدرة على الثيام لا يجوز فضلا ان يكون له نصف اجر الثائم و عليه تأوهه ابو حميد و غيره فرأيت حين و جدت هذا الصديق من روايه البخاري انه اذا اراد به المريض المفترض الذى لوتكلف القيام لامكنته

Beside the three works mentioned by Brock., vol. i., p. 165, the following works of the commentator, enumerated by Dahabi Subki and Ibn Khallikán:—

- | | |
|-----|------------------|
| (1) | شرح انساء الصنف |
| (2) | كتاب العزلة |
| (3) | كتاب المساج |
| (4) | الغيبة عن الكلام |
| (5) | كتاب شان الدعا |

One of his works, entitled كتاب السراج, mentioned by the commentator himself on fol. 7^a, seems to be quite unknown to his biographers.

Towards the end the commentator says that in dealing with the Hadiṣ he has generally commented in concise form, but that some he has felt obliged to deal with at greater length:—

هذا منتهى المقال فيما ليس من تشير احاديث الجامع الصحيح
و قد اختصرنا الكلام في عامتها الا في مواضع لم يجد في اشباع
القول بدا لا شكالها و غموض معاليها الخ

Kirmāni, in his commentary on Bukhāri (see No. 153), refers to this work on fol. 2^a, and remarks that the present work is not a commentary (on Bukhāri's Al Jāmi', but only a note on the work:—

و كتاب الشیخ العلامہ ابی سلیمان احمد (عمد) بن محمد بن ابراهیم الغطائی شکر اللہ مساعیہ — فیہ نکت متفرقات و لطائف علی سبیل الطورات لیس لما ھولقنا الشرح موضوع له

For the commentator's life and work see: *Tabaqât al-Huffâz*, vol. iii., p. 223; *Tabaqât as-Sabkî*, vol. iii., fol. 19^a; *Ibn Khallikân*, vol. i., p. 161; *At-Tabaqât* by *Isnâwi*, fol. 175^a; *Tabaqât ash-Shâfi'iyyah* by *Ibn Mulaqqin*, fol. 30^a; *At-Tabaqât* by *Qâfi Shâbab*, fol. 19^a; *Hâjî Khalî*, vol. ii., p. 521, and Brock., vol. i., p. 165.

The work seems to be rare; Brock., vol. i., p. 159, mentions only one MS. in A.S. 687.

The colophon, dated 1133, runs thus:—

اِنْحِرْ كَتَابَ اَعْلَمِ الْعَدِيدِ فِي شَرْحِ مَعْنَى كِتَابِ الْجَامِعِ الصَّصِحِ
لَاَبِي عَبْدِ اللَّهِ الْبَهَارِيِّ وَتَفْسِيرِ خَرْبِيِّ وَإِشَاحِ مَشْكُلَةِ تَصْبِيفِ الْأَمَامِ
لَاَبِي سَلِيمَانِ حَمْدَ بْنِ مُحَمَّدِ الطَّابِيِّ رَحْمَةُ اللَّهِ تَعَالَى وَكَانَ الشَّرَاعُ
مِنْ نَعَمِ هَذَا الْكِتَابِ الْمَقْبِدُ يَوْمَ الْاثْنَيْنِ رَابعُ جُمَادَى الْأُولَى مِنْ
شَهْرِ ذِي الْحِجَّةِ ١١٣٣ مُنَهَّى

Written in ordinary *Naskh*.
Dated A.H. 1133.

Scribe محمد بن المروع الشيعي سليمان بن احمد

No. 151.

fol. 109; lines 13; size 8 × 5½; 6 × 4½.

شواهد التوضيح و التصحيح لمشكلات الجامع الصحيح

SHAWĀHID AT TAUDÎH WAT TASHÎH
LI MUSHKILÂT AL JÂMI' AS SAHÎH.

A grammatical commentary on *Bukhârî*, dealing with the parsing of difficult Hadîq.

By Jamâlâdîn Muhammâd bñ 'Abdallâh bñ Mâlik at-Tâ'i al-Jâyiânî, جمال الدين محمد بن عبد الله بن مالك الطائي الجياني, who was born in Damascus, A.H. 600 = A.D. 1203, and studied under

'Alamaddin as Sakhwī (*d. A.H. 643 = A.D. 1245*). He travelled over Syria, Halab, and other countries, where he attended the lectures of the eminent traditionists. He knew almost all the branches of Arabic literature, and was specially well versed in grammar, Qiri'at, and lexicography, in which he was unanimously admitted an authority. Jamāladdin was a comprehensive writer, and fifteen of his works are mentioned in Brock., vol. i., p. 298, while Ibn Maktūm Tājaddin (*d. A.H. 794*) in one of his poems enumerates twenty-eight works of this eminent author,

فِي جُمِلَتِهِ عَشْرُونَ تَلْوِيْثًا
فِدْوِلَكَاهَا نَسْخًا وَ حَفَظَا لِيْسَهَا

See *Bugyat al Wu'āt*, fol. 38*. Jamāladdin died in A.H. 672 = A.D. 1273.

Beginning:—

حَامِدُ اللَّهِ رَبِّ الْعَالَمِينَ وَ مُصَلِّيَّا عَلَى مُحَمَّدِ سَيِّدِ الْمَرْمَلِينَ وَ
عَلَى إِلَهٍ وَ اصْحَابِهِ الطَّيِّبِينَ الطَّاهِرِينَ هَذَا كِتَابٌ مُسَيِّدٌ بِمَوَاهِدِ
الْتَّوْضِيحِ وَ التَّصْحِيفِ لِمُشَكَّلَاتِ الْجَامِعِ الصَّمِيمِ

The work has been lithographed in *Mujtabā'i* Press, Dihlī, in A.D. 1911. For other copy comp. Escur., 141.

For his life and other works see: *Mirāt al Janān*, fol. 417*; *At Ṭabaqāt* by *Iṣnāwī*, fol. 447*; *Bugyat al Wu'āt*, fol. 37*; Brock., vol. i., p. 298.

A note dated A.H. 808 on the margin of fol. 100* says that the present copy was compared by *Ibrāhīm bin 'Abdallāh*:—

بَلْغَ مَقَايِّدَهُ عَلَى حَسْبِ إِلَّا مَكَانٍ فَصَحَّ انْتَهَى اللَّهُ تَعَالَى إِبْرَاهِيمَ
بْنَ حَبْدِ اللَّهِ . . . سَنَةُ ثَمَانَ وَ تِسْعَ مِائَةٍ

Another note, dated A.H. 1034 on the margin of the same folio, says that this copy was once read through by *Madyān bin 'Abdarralqāmīn* al Miṣrī, who, according to *Khulāsat al Aṣar*, was an eminent scholar and physician of Egypt, and who composed several works, namely:—

- (1) *رباع الشباب في مرائب الأداب*
- (2) *رباع الالباب*
- (3) *قاموس الاطباء في المفردات*

and was still alive in A.H. 1044 = A.D. 1731:—

طالعه مترحعا على مؤله العبد الثقير مدین الطبیب بدار
الشّاء بمصر سنة ١٠٣٣

Written in good Naskh.
Colophon dated A.H. 691.

كتبه لنفسه ... احمد بن ابراهيم بن محمد بن ادريس بن بابا
جوك بن شعبان حفي الله عنه ... و وافق الفراغ من كتابته بعد
الاربعاء وسعي عشرة خلت من شهر ربيع الآخر سنة احادي و
سبعين و ستمائة

The scribe Ahmad bin Ibrahim bin Muhammad bin Idris bin Babajak bin Sha'bán was a Qādi of Shiraz, and died in A.H. 725 =
A.D. 1324. See *Ad Durar al Káminah*, fol. 72^b, vol. i.

No. 152.

foll. 5; lines 14; size 10 × 7; 7 × 5.

A prayer and an index to *Bukhári's Al Jami'*.

This is a prayer which Abū 'I-Haïṣam Muḥammad bin Maḳki bin Muḥammad al-Kushmaīhānī (d. A.H. 389 = A.D. 998) used to read after finishing *Bukhári*, and which he dictated to his pupil, Abu Darr 'Abd bin Ahmad al-Harawī (d. A.H. 434 = A.D. 1042), as would appear from the following heading:—

الدعا الذي كان ابو الهيثم رضي الله تعالى عنه ي Fletcher به
الكتاب قال الشيخ الحافظ ابو ذر حبده بن احمد الهرمي رضي الله
تعالى عنه املأ علينا الشيخ ابو الهيثم عبد ختمه الكتاب الصحيح
لمحمد بن اسماويل البخاري رضي الله تعالى عنه

The prayer beginning thus on fol. 1:—

الحمد لله حمد معترف بذلك و مستأنس بربه الخ

fol. 2^a. Contains the numbers of the books, of Al Jāmī', which are not narrated through Abū Darr, as we learn from the following heading :—

نَكْرُ عَدْدِ الْكِتَبِ الَّتِي يَشْتَهِلُ عَلَيْهَا الْجَامِعُ مِنْ خَيْرِ رِوَايَةِ أَبْوِ دَرْ

fol. 2^b. The number of chapters of Al-Jāmī'.

fol. 3-5. The numbers of Ḥadīṣ in each book of Al Jāmī' which are narrated through Abū Darr.

The colophon runs thus :—

كُلُّ جَمِيعِ الْدِيْوَانِ بِحَمْدِ اللَّهِ وَ حَسَنِ تَوْفِيقِهِ وَ عَوْنَهِ وَ بَرَكَتِهِ وَ
مَنَهُ وَ ذَلِكَ خَمْسَةُ مَضِيَّنِ مِنْ شَهْرِ جَمَادِيِّ الْأَوَّلِ (الْأَوَّلِيِّ) الَّذِي
مِنْ سَنَةِ أَحَدٍ عَشَرَ وَ سَبْعَمَائَةٍ

From the words كُلُّ جَمِيعِ الْدِيْوَانِ, as well as from the condition of the copy, it is evident that the MS. has been torn out from a collection of other MSS.

Written in good Naskh.

Dated A.H. 711.

No. 153.

fol. 369; lines 29; size 11 × 8; 8 × 5.

الْكَوَاكِبُ الدَّرَارِيُّ فِي شَرْحِ الْبَخَارِيِّ

AL KAWĀKIB AD DARĀRÎ FÎ
SHARHI AL BUKHÂRÎ

A commentary on Bukhârî in two volumes.

Vol. I.

By Muḥammad bin Yūsuf bin ‘Alī al Kirmānī, محمد بن يوسف بن علي الكرمانی البغدادي, who was born in Kirmān A.H. 710 = A.D. 1310, but as later on he settled in Bagdād he is called Bagdādī.

He studied under his father and other eminent scholars of Kirmān. In search of knowledge he travelled to distant countries, such as Shiraz, Mecca, Egypt and Bagdad, and in the first-named place he read under Qādi 'Adud addin (*d. A.H. 756 = A.D. 1355*) all his compositions which Kirmāni finished in twelve years, and according to his own statement in the preface he studied al Jāmi' under Naṣiraddin Muḥammad bin al Qāsim (*d. A.H. 761 = A.D. 1360*) in Jāmi' Azhar in Egypt, and under Abū 'l Hasan 'Abū 'Ali bin Yūsuf az Zarnādi (*d. A.H. 758 = A.D. 1357*) and Muḥammad bin Aljāmād bin 'Abdallāh bin 'Abdal Mu'ī (*d. A.H. 776 = A.D. 1374*) in Mecca.

Kirmāni died in A.H. 786 = A.D. 1384.

Beginning thus:—

الحمد لله الذي انعم علينا بخلال العام و اعظمها و دعائتها

هونمة الاسلام

and ending with the chapter—

السلام

In the preface the commentator says that as the three commentaries on *Bukhāri*, written by Ibn Baṭṭāl, *Khaṭṭāb* and *Muqlātā'i* at Turki, did not fully explain the difficulties and omitted many points which required explanations, he wrote the present commentary explaining words, with their philology, and giving the meaning of technical terms used in al Jāmi', with discussions on the opinions of the Jurists. The commentator has given short notices of the lives of all traditionists mentioned in *Bukhāri*, and quotes the following authorities as his basis:—

اسما، حفاظ صبح البخاري. A work on the notices of the traditions of *Bukhāri* by Abū Naṣar Aljāmad bin al Ḥusain al *Bukhāri* al Kalabādi (*d. A.H. 389 = A.D. 998*).

تغید المهمل. By Abū 'Ali al Ḥusain al Ḡasāni (*d. A.H. 498 = A.D. 1104*).

كتاب الاكمال. By 'Ali bin Hibatullāh bin 'Ali, commonly called Ibn Mākūla (*d. c. A.H. 490 = c. A.D. 1096*).

جامع الاصول. By Abū Sa'adat Ibn Aṣir (*d. A.H. 606 = A.D. 1209*).

The preface concludes with a short account of *Bukhāri's* life.

Ibn Hajar ridiculously remarks that one of the three commentaries on *Bukhāri* condemned by Kirmāni in the preface of present work is Quṭbuddin al Ḥalabi's (*d. A.H. 735 = A.D. 1335*) commentary:—

و قد عاب في مخطبته على شرح ابن بطال ثم على درج
القطب الصليبي و شرح مغلطائي

See Ad Durar al Kāminah, vol. ii., fol. 565, while in the preface of the present copy Kirmānī distinctly names the three following commentaries on Bukhārī and does not refer at all to Ḥalabī's commentary, as would appear from the following:—

كتاب الا مام ابي الصن بن علي بن علّف المالكي الغربي
المعروف بابن البطال لما هو غالباً في فقه الامام مالك رضي
الله تعالى عنه من غير تعرّض لما هو الكتاب مقصود له — و كتاب
الشيخ العلام ابي سليمان احمد (حمد) بن محمد بن ابراهيم
القططي شكر الله مسامعيه فيه نكت متفرقات و لطائف على سبيل
الطرقات و ليس لما هو لفظ المهرج موضوع له — و اما الذي الله
العلم المشهور المغلطائي التركي المصري وهو (فهو) بكتاب تعميم
الاطراف اشبه و يصف تصحيح التعليقات امثل — كاته من
اخلاقه عن مقاصد الكتاب على ضمان — و من شرح الفاظه و
توضيح معانيه على امان

fol. 1-130 are supplied in a later hand.

The following note on the title-page says that the MS. was purchased in A.H. 1190 by 'Abdalbasit bin Maulawi Rustam 'Ali bin Mulla Asgar 'Ali al Qinnawjī, an eminent traditionist of Qinnawj, who, according to Iḥāf an Nubātā, p. 309, was born in A.H. 1156 = A.D. 1743, and had a valuable library of his own, and died in A.H. 1223 = A.D. 1808:—

المالك هو الله تعالى لكنه سيعانه بفضله اعطي التصرف بالشرا
لعبد الضعيف عبد الباسط بن مولوي دستماعلي بن مولوي اصغر
علي الشنجي شفر له و لوالديه ببركة ما في هذا الباب — و كان
وقت الضبط في التاريخ التاسع عشر من شوال سنة ١١٩٠ الميلاد و
ما تلاه و تسعى من هجرة النبي صلي الله عليه وسلم —

For the present work comp. Goth., 592-4; Bodl., i., 90-1; Escr., 1546; Alger, 442-4; Ragib, 595-6; Berlin, 1194; Jeni, 217-222; A.S., 654-670; Hāj. Khal., vol. ii., 523; Brock., vol. i., p. 158.

For the commentator's life and other works see *Ad Durar al-Kāminah*, fol. 565.

No. 154.

fol. 354; lines 29; size $11\frac{1}{2} \times 8$; 8×5 .

Vol. II.

The second volume of the preceding work, beginning with the chapter **الكفيل في السلام** and ending with the last chapter of *Bukhāri*.

The date of composition of the present work given at the end is A.H. 775.

Both the volumes are written in good *Naskh*.

Dated Mecca, A.H. 943.

وفق الله سبحانه و تعالى الكريم العنان القديم الا حسان
لنسخ هذا الكتاب الشريف بيد الله العظيم المنير و وافق خطمه
المبارك (sic) ... الكعبة المشرفة شرفها الله تعالى و رفع قد رحا
مقابلا للركن اليعاني ... ذلك في يوم الا تین العادی عشر من
شهر رجب الفرد سنة ثلاثة واربعين و تسعمائة من الهجرة المباركة
عليه افضل الصلوة و السلام ... كاتبه الثقیر العثیر المعروف
بالزلل والتحسیر السائل من الله العفو والعافية و الرضی ابراهیم
بن محمد بن المرتضی الیمنی

Scribe ابراهیم بن محمد بن المرتضی الیمنی

No. 155.

foll. 480; lines 27; size $11\frac{1}{2} \times 7$; 8 x 5.

Another copy of Al Kawâkib ad Darîrî, beginning as in copy No. 153, and ending with the chapter of اعْتِكَافُ الْمَسْجَدِ، corresponding with fol. 354 of copy No. 153.

Written in ordinary Naskh.

Not dated, apparently 11th century A.H.

No. 156.

foll. 477; lines 21; size $10 \times 6\frac{1}{2}$; 8 x 4.

الجزء الثاني من الكواكب الدراري

كتاب الجمعة
and ending with chapter اسلام سليمان الفارسي.

The colophon runs thus:—

التهليل الجزء الثاني من الكواكب الدراري شرح البخاري تاليف
الله مام العلامه همس الدين الكرمانی و ينتهي في اول الثالث كتاب
المغاربي

No. 157.

foll. 430; lines 21; size $11 \times 6\frac{1}{2}$; 8 x 4.

الجزء الثالث من الكواكب الدراري

Vol. III.

Continuation of the preceding copy, ending with last chapter of *Bukhâri*.

Both the volumes are written in good Naskh. Not dated, apparently 11th century A.H.

No. 158.

fol. 189; lines 24; size 11 x 7; 8 x 4½.

التنقیح لالقاط الجامع الصحیح

AT TANQÎH LI ALFÂZI-AL JÂMI'
AS SAHIH.

A commentary on Bukhârî's work Al Jâmi'.

By Badraddin Muhammâd bin Bahâdur bin 'Abdallâh at Turki al Miqrî az Zarkashî, بدرالدین محمد بن بهادر بن عبد الله التركی المقری الزركشی, who was born in A.H. 745 = A.D. 1344, and studied in Cairo under Jamâladdin al Isnâwi (*d.* A.H. 772 = A.D. 1390) and Sirajaddin al Balqîni (*d.* A.H. 805 = A.D. 1403). He travelled in Damascus and Halab, where he attended the lectures of Ibn Kaşîr and 'Aqra'i (*d.* A.H. 783 = A.D. 1381).

Having renounced the world, Zarkashî devoted the latter part of his life to the study of Sufism, and engaged himself in compiling books and delivering lectures, and was subsequently appointed Shaikh of the monastery of Karimaddin, in Qarâfah, Egypt. He died in A.H. 794 = A.D. 1392.

Beginning:—

الحمد لله على ما حم بالاعام و حس بالبيان و الافهام و
الصلة و السلام على ميدنا غير الانام المبعوث بصوامع
الكلام الخ

In the preface the commentator says that in the present work he has dealt only with the difficult passages in Bukhârî and those traditionists whose names are likely to be confounded with others.

According to al 'Asqalâni the present work is only an abridgement of Zarkashî's draft of a commentary on Bukhârî, a portion of which the said 'Asqalâni declares to have seen.

و شرع في شرح البخاري فتركه مسودة و قفت على بعضها و
ولично منه التبيين

See *Ad Dur al Kāminah*, fol. 263. For the other copies compare Berlin, 1105-8; Paris, 696; Ref. 343; Br. Mus., No. 181; A.S., 682. For the author's other works and life see *Ad Durar al Kāminah*, vol. ii., fol. 262; *Tabaqat ash-Shāfi'iyah*, Qāḍī Shahbah, fol. 175^b; Brock., vol. II., p. 91.

Written in ordinary *Naskh*. Not dated.

No. 156.

fol. 261; lines 32; size 11 x 7½; 8 x 5.

البعدي الساري مقدمة فتح الباري

AL HADĪ AS SĀRÎ MUQADDIMAT-U-
FATH AL BÂRÎ.

A long and detailed Muqaddimah to the popular commentary *Fath al Bari* (see below), containing the preliminary principles of the work and a detailed account of *Bukhāri*'s life.

Author:—Ibn Ḥajar al-Asqalānī, the well-known traditionist and scholar of his age, whose full name is Ahmad b. 'Alī b. Muḥammad b. 'Alī b. Maḥmūd b. Aḥmad b. Aḥmad al-Asqalānī al-Miṣrī ash-Shāfi'i, احمد بن علي بن محمد بن علي بن محمود بن علي بن مسلم الشافعی المצרי الشافعی, commonly called ابن حجر, who, according to his own statement in *Raf' al Isr*, fol. 34^a, was born in Egypt A.H. 773 = A.D. 1372, and originally belonged to Asqalān. In his infancy he lost his mother, and shortly after, in A.H. 777 = A.D. 1375, his father died, leaving him in the charge of ذکر الدین ابو بکر بن نور الدین علی الغروی (d. A.H. 787 = A.D. 1385), a big merchant of Egypt, who admitted Ibn Ḥajar in the sixth year of his age to a local maktab. When nine years of age Ibn Ḥajar learnt the Qur'ān by heart, while only two years after he could correctly and fluently recite as Imām in the Tarawīh prayers in Ramadān. In the same year Ibn Ḥajar proceeded to Mecca in the company of Zakiāddin, and there he joined the Hadīq class under عبد الله الميساوري (d. A.H. 790 = A.D. 1388), from whom he took lessons on the Ṣalih al-Bukhāri. After returning from Mecca in A.H. 786 he lost his patron

Zikladdin in A.H. 787 = A.D. 1385 (see *Ad Durar al Kaminah*, fol. 280, vol. i.), after which he was placed under the supervision of شمس الدين محمد بن علي بن محمد بن عمر بن أبي إكر بن العطار المصري.

Ibn Hajar now directed his attention to the study of history and biography, and also devoted a portion of his time to the study of Hadîq under محب الدين محمد بن محمد بن محمود زين الدين ابن الخطمة (d. A.H. 815 = A.D. 1412) and other eminent traditionists. It was in A.H. 792 that Ibn Hajar began to take keen interest in studying Arabic literature, of which he made himself a master in a very short time, and began to compose verses in the praise of the Prophet. Towards the end of A.H. 796 he travelled to different places, such as Cairo, Alexandria, Mecca, and visited the towns and villages of Arabia, and in course of his travels he learnt Hadîq from the eminent traditionists of different places. While in Yaman he made the acquaintance of the celebrated مجد الدين الشيرازي, the well-known author of *Al Qâmus*, who presented a copy of the work to Ibn Hajar. He then came to Cairo, and again left the place for Syria where he learnt Hadîq in different towns and villages of the province.

Ibn Hajar at first received the sanad, for narrating Hadîq from Sirajuddin al Balqîni (d. A.H. 805 = A.D. 1402), and then from Hâfi Zainaddin al 'Irâqî, who died in A.H. 806 = A.D. 1404, and whose lectures on Hadîq the author attended for not less than ten years.

It was in A.H. 808 that Ibn Hajar devoted his attention to the composition of books.

In A.H. 814 he was appointed professor of Hadîq in Jamaliyah Madrasah, and then became the head of the Monastery of Babrisiyah. In A.H. 822 = A.D. 1419 he was appointed professor of the Shâfi'i class in the Mu'aiyadiyah Madrasah, Cairo, and four years after he was offered Qâdîship of Cairo by King Ashraf Saifaddin (A.H. 825-842 = A.D. 1422-1453); but محمد بن عبد الدايم بن موسى شمس الدين البرماوى (d. A.H. 831-A.D. 1426), supported by others, maliciously and falsely gave out that, according to the condition of the trust deed of مدرسه مؤيدية, one person could not jointly take the charge of both the appointments; so Ibn Hajar was removed from the professorship. Subsequently he produced the deed of trust, and, after proving that the deed did not contain such a condition, was reappointed as professor in the said institution. He was repeatedly dismissed from and reappointed to his offices, and with such fluctuations he continued his active life till A.H. 850. Two years later he died in Egypt A.H. 852 = A.D. 1449 and was buried at Qarâfah. It is said that it rained heavily at the time of his funeral prayers, and that Shihâb

Manṣūri, who was present on the occasion, extemporised the following two pathetic verses suitable to the occasion :—

قد بكت الشعب على
قاضي الشفاعة بالمعطر
وانهدم الركن الذي
كان مهيدا بالصخر

Beginning :—

الحمد لله الذي شرح صدور اهل الاسلام بالسنة الخ

The work is divided into ten chapters described in Berlin, No. 1201. The numerous works of this illustrious author are mentioned in Brock., vol. ii., p. 67, and Mu'jam Ibn Fahd, fol. 31^b. One of his works, غبطة الناظر (a copy of which is preserved in this Library), dealing with the life of Shaikh Abdal Qadir al Jilani (*d. A.H. 561 = A.D. 1166*), was edited and published in Calcutta, A.D. 1903, by Dr. E. Denison Ross.

For the present work compare Berlin, 1201-2; India Office, 125; Brit. Mus., 1812; Alger, 446-7; JenI, 211; A.S., 625-33.

According to Ḥaj. Khal., vol. ii., p. 526, Ibn Ḥajar completed the present work in A.H. 813.

For the author's life see: Raḍa al Isr, fol. 34^a; Mu'jam Ibn Fahd, fol. 31^b, and Brock., vol. ii., p. 67.

Written in good Naskh.

Not dated, apparently 10th century A.H.

No. 160.

foll. 280; lines 27; size 9 × 5½; 7 × 4.

Another copy of the same Muqaddimat al Fath al Bāri.

Written in ordinary Naskh.

Dated A.H. 1111.

14497

E 2

No. 161.

fol. 140; lines 33; size 15 x 10; 11 x 7.

Another copy of the same.

Written in good Naskh, within gold ruled and red borders, bearing a frontispiece in the beginning.

Dated A.H. 1011.

The following note at the end says that this copy was compared by Sayyid Mahmud and Mulla 'Umar:—

بلغ مقابله على حسب الطاقة و الاجتياهاد سيد محمود و
ملا عمر

نور الدين محمد الهاشمي

No. 162.

fol. 139; lines 33; size 15 x 10; 11 x 7.

الجزء الاول من فتح الباري

The 1st Juz' of Fath al Bārī.

A popular and exhaustive commentary on Bukhārī, by Ibn Hajar al-'Asqalāni. See No. 159.

Beginning:—

الحمد لله الذي شرح صدر اهل الاسلام بالهدى الخ

This is the commentary on Bukhārī which Ibn Hajar promised in the Muqaddimah mentioned above. He began the composition in A.H. 817 and finished in A.H. 842. The entire work is divided into ten volumes. See Ḥāj. Khal., vol. ii., p. 527.

In the preface he says that in order to avoid lengthiness he has used abbreviations in quoting traditions. In the beginning Ibn Hajar traces the different sources of his Isnāds to Bukhārī's work Al Jāmi', but he says that he has only dealt with the Ḥadīs narrated by Abū Darr (*d. A.H. 434 = A.D. 1042*) from his three following shaykhs:—

1. ابو اسحق ابراهيم بن احمد المستللي البلغى (d. A.H. 376 = A.D. 887).

2. ابو اليهيم محمد بن مكي الكشميري (d. A.H. 389 = A.D. 998).

3. ابو محمد عبد الله بن احمد السرخسي (d. A.H. 381 = A.D. 991).

The present volume ends with the commentary of the chapter

الشعرفي المسجد

No. 163.

fol. 180; lines 33; size 15 × 10; 11 × 7.

الجزء الثاني

The 2nd Juz' of the above, ending with commentary of the chapter:

ما جاء في التطوع مشي - مشي

The colophon runs thus:—

تم الجزء الثاني من فتح الباري شرح البخاري لابن حجر رفع
الله لعلومه آمين آمين و يعلوه الشاء الله تعالى ابواب الطوع

No. 164.

fol. 188; lines 33; size 15 × 10; 11 × 7.

الجزء الثالث

The 3rd Juz' of the above, ending with the chapter:

من ندر المشي الى الكعبة

The last seven Juz' of this work are wanting.

All the three Juz' are written in good Naskh by the scribe of the above-mentioned Muqaddimah.

* This copy also bears the note found at the end of the copy of the Muqaddimah mentioned above.

For other copies see: Berlin, 1203-5; Ref., 27; Paris, 297; Jeni, 210-12; A.S., 626-32, 634-653; Koper, 316-21.

*The present commentary with its Muqaddimah has been printed at Bulāq, A.H. 1200.

No. 165.

fol. 292; lines 30; size 10 x 7; 8 x 5.

الجزء الثالث من فتح الباري

Another old copy of the 3rd Juz' of Fath al Bārī.
Beginning with the chapter—

امتنان

and ending with the chapter—

الدعا عبد الجمرتين

The following much-wormed note on the title-page says that the present MS. was in the possession of 'Alamallāh bin 'Abdarrazzāq al Makki al Hanafī:—

من من الله تعالى و سبطه (sic) على اضعف عباده (sic)
علم الله بن عبد الرزاق المكي الصنفي — العبدروهي اصلاح الله
حالي (sic)

Written in good Naskh.

Not dated, apparently 10th century A.H.

A seal bearing the name of Nawras Ibrāhīm (نورس ابراهيم) is found in the beginning of this copy. Nawras, as we know, was the favourite word of Ibrāhīm 'Adil Shah II. Bijāpuri (A.H. 987-1035 = A.D. 1579-1626), which he chose for his seals and coins, as mentioned in Basātin-i-Salātīn al Islām, fol. 114^b:—

طبع رئگین بادشاه که نورس چن مکت و ملطیع و نوباد
گلشن چها نداری و خلافت بود لفظ نورس را چنان خوش کرده

بُوْه که در هرجا به رچیز استعمال آن لفظ بکار برده مکه نورص
نام مهر خاص بر عتیق یعنی بجای نام مبارکش این لفظ رقم
یافته امروز بر کتب خاص با دهادی دیده می شود. الخ

Another seal of Qâbil Khan (قابلخان), a noble of 'Âlamgir's court,
is fixed at the end.

No. 166.

foll. 250; lines 23; size 8 x 6; 6 x 4.

عمدة القاري

'UMDAT AL QÂRÎ.

A portion of a popular, useful, and extensive commentary on
Bukhari, in two volumes.

Vol. I.

Beginning with the chapter—

إذا طول الإمام و كان للرجل حاجة فخرج الخ

and ending with the chapter—

السجود على سبعة اعظم

corresponding with p. 378, vol. ii., to p. 153, vol. iii., printed edition,
Constantinople, A.H. 1310.

The commentator Badraddin Abu Muhammad Mahmûd bin Ahmad
bin Mûsâ bin Ahmad bin Hüsain bin Yûsuf al-'Aintâl al-Hanâfi,
بدر الدين ابو محمد محمود بن احمد بن موسى بن احمد بن حسن
was born in Halab, A.H. 762 = A.D. 1360, but, according to Ibn Fahd-al
Makki (*Mur'jam*, fol. 292*), he was born in 'Aintâb. It seems probable
that the commentator was born in Halab, and that in his early age he
went to 'Aintâb, where his father was a *Qâdi* and where he was brought
up and educated. After studying Arabic grammar and literature under
 Gibrîl ibn Salâh, a pupil of Taftâzâni (d. A.H. 791 =

A.H. 1389), he came to Halab in A.H. 783, where he studied Ḥadīṣ and other subjects under يوْسُف بْن مُوسَى بْن مُحَمَّد الْمَلْطِي (d. A.H. 803 = A.D. 1401), and from there went to Damascus and then to Jerusalem, where he made the acquaintance of Șāfi‘ Alāaddin, chief professor of Zāhiriyah Madrasah, Cairo, who, being pleased with ‘Aini’s moral disposition and intelligence, took him to Cairo in A.H. 888 and admitted him in the monastery called Al Barqūqiyah, where ‘Aini, according to his own statement in the preface of the printed copy, studied Sahih al Bukhārī under عبد الرَّحِيم بْن حَسِين الْعَرَقِي (d. A.H. 806 = A.D. 1404). In A.H. 789 he was provided with a post in that monastery by Alāaddin. After Alāaddin’s death in A.H. 890 ‘Aini was removed from the monastery by one Amir Jarkas al Khalili (see Ad Durar al Kāminah, fol. 327). After visiting Halab ‘Aini again came to Cairo, where he studied Ḥadīṣ under several eminent traditionists. In A.H. 801, he, through the recommendation of a certain Amir, was appointed Hisbah (خَبَبَة), or inspector of weights and measures of Cairo. A year later he was appointed Qādi. In the meantime he wrote a commentary on Ma‘nī al Āṣir, to which he refers in the preface thus:—

لَمْ لَمْ عُذْتُ إِلَى الدِّيَارِ الْمَصْرِيَّةِ دِيَارُ خَيْرٍ وَأَمْتَيْهِ افْتَتَ
بِهَا بُرْهَةٌ مِنَ الْغَرِيفِ مُشْغَلًا بِالْعِلْمِ الْعَرِيفِ لَمْ اخْتَرْعَتْ شَرْحًا
عَلَى كِتَابِ مَعَانِي الْأَثَارِ الْعَالِمِ

After four years of service as Hisbah and Qādi, during which he wrote the commentary upon the fourth canonical collection of Traditions, he was involved in a series of troubles and difficulties, till his anxieties were removed in the reign of Mu‘aiyad (A.H. 815–825 = A.D. 1412–1421), to which he refers thus in the preface:—

لَمْ الشَّاءَ شَرْحًا عَلَى مِنْ أَبِي دَاؤِدَ السِّجَاتَانِيِّ بِوَاهِ اللَّهِ دَارَ
الْجَنَانَ فَعَاقَنِي مِنْ عَوَاقِنِ الدَّهْرِ مَا شَغَلَنِي عَنِ التَّعْلِيمِ وَ
اسْتَولَنِي عَلَى مِنْ الْهَمُومِ مَا يَعْرُجُ عَنِ الصَّرْرِ وَالنَّقِيمِ لَمْ لَمْ
انْجَلَى عَنِي ظَلَامَهَا وَتَجْلَى عَلَيْيِ قَعَمَهَا فِي هَذِهِ الدُّولَةِ الْمَوْيَدَةِ
وَالْأَيَّامِ الزَّاهِرَةِ السَّيِّدَةِ نَدِيقَنِي إِلَى شَرْحِ هَذَا الْكِتَابِ امْرُورَ
حَصَلتْ فِي هَذِهِ الْبَابِ الْعَالِمِ

He was again appointed the Hisbah of Cairo in A.H. 819, and shortly after was made the نَاظِرُ اُوقَافٍ, or supervisor of endowments.

In the conclusion of the work (printed copy) he says that he began the composition of this commentary in Rajab, A.H. 820, and finished the first part in Du al Hijjab of the same year, and completed the second part in A.H. 821. (But see Hāj. Khal., vol. ii., p. 527, where it is wrongly said that 'Aini began the composition in A.H. 821.) In A.H. 822 he was appointed professor for giving lectures on Ḥadīṣ to Ḥanafī students, while in the same year Ibn Ḥajar was also appointed a lecturer on Ḥadīq to Shāfi'i students. It so happened that during this time the minaret of Jāmi' Mu'ainiyad needed repairing and that Ibn Ḥajar, cutting a joke with 'Aini, wrote the following two lines to the caliph Al-Mu'ayyad :—

لِجَامِعِ مَوْلَانَا الْمَوْيِدِ رَوْنَقِ
سَارَتْهُ بِالصَّنْ تَزَهُّرُ بِالنَّبَّانِ
تَكُولُ وَقَدْ مَالَتْ عَنِ الْقَصْدِ امْهَلَوْا
فَلَمَّاسَ عَلَى جَسْمِي أَضْرَمَنِ الْعَيْنِ

To which 'Aini replied thus :—

مَنَارَةٌ كَعَرَوْسِ الصَّنِ اذْ جَلَيْتَ
وَهَدَ مَهَا يَقْضَاءُ اللَّهُ وَالْقَدْرُ
قَالُوا اصْبَبْتَ بَعْيَنَ قَلْتَ ذَا خَلَطَ
مَا اوجَبَ الْهَدْنَمُ الاَّ خَسَّةُ الْعَجَرِ

'Aini in his commentary (which he completed in A.H. 847) has made serious attacks on Ibn Ḥajar's commentary Fath al-Bārī. In defence of which Ibn Ḥajar began to write *النقاض الاعتراض*, but did not survive to finish it. See Hāj. Khal., vol. ii., p. 534. 'Aini died in A.H. 855 = A.D. 1451.

'Aini was highly esteemed by kings and nobles. Besides being a scholar of vast learning he was a swift writer, so much so that he transcribed in one night the complete *Mukhtaṣar-n-Qudārī* of Abū 'l-Ḥasan Ahmad bin Muhammad Qudārī (d. A.H. 362 = A.D. 972). He founded the Madrasah 'Ainiyah (also called Badriyah), close to Jāmi' Azhar, and left all his books to that institution.

For 'Aini's life and works see: Rā' al-Isr, fol. 297^b; Husn al-Muhājirah, fol. 378^a; Mu'jam Ibn Faḍl, fol. 292^a, and Brock., vol. ii., p. 52.

For other copies compare Berlin, 1206-9; Paris, 698-700; Alger, 448-58; Jenf, 213; Brock., vol. i., p. 159.

The present commentary was printed in Constantinople, A.H. 1310.

No. 167.

fol. 258; lines 23; size 8 x 6; 6 x 4.

Vol. II.

The continuation of the above, ending with the commentary on the chapter—

التكبير والفلس بالصبح والصلة عند الا خارة والعرب

Corresponding with pp. 152-352 of Vol. III. of the printed edition.
These two copies are written in ordinary Naskh. Dated A.H. 1092.

Scribe **سلیمان الشوری**

No. 168.

fol. 284; lines 24; size 8 x 6; 6½ x 4.

التوضیح علی الجامع الصاحبی

AT TAWSHÍH 'ALÂ AL JÂMI' AS SAHIH.

A commentary on Bukhârî, dealing with the difficult passages as regards wording, vowel points, and the names of traditionists which are liable to be confounded with others.

By Abû 'l Faḍl 'Abdarrahmân bin Abî Bakr bin Muḥammad bin Abî Bakr Jalâladdin as Suyûṭî, ابو الفضل عبد الرحمن بن ابي بكر محمد بن جلال الدين السيوطي.

For his life see No. 123.

Beginning:—

الحمد لله الذي اجزل لنا النعم و جعلنا يان جعلنا من حملة
السنة والخ

In the preface Suyūti says that he wrote the present commentary on the model of Zarkashi's commentary on the same work (see No. 158), but that he made his present commentary more valuable by adding useful notes and explanations.

هذا . . . يجري مجرور تعلیق الامام بدر الدين الزركشي المسمى
بالتنقیح و يفوقه لما حواه من الثوابد و الزواید يشتمل على
ما يتعاج اليه التاری و المستمع من خبط احواله و تفسیر خربته
الخ

The work is very rare; no complete copy is found in any library. See Brock., vol. i., p. 159.

From the following note at the end dated A.H. 984 it appears that this copy was studied and revised before Shaikh al Islam 'Abdal Mu'ti, who died in A.H. 998. See An nūr as Sāfir, fol. 370:—

بلغ قراؤه و مقابلة و بعثا على سيدنا و بركتنا و شيهنا الشیخ
الحافظ شیخ الاسلام عبد المعطی بن الشیخ حسن ابی کثیر المکی
الشافعی اطال الله بقاه بتاريخ الاحد ١٧ جمادی سنه
٩٨٤

Written in a good Naskh.

Dated 983.

No. 165.

fol. 477; lines 26; size 12 × 8; 9 × 5½.

الجزء الثاني و الثالث من ارشاد الساري
في شرح البخاري

THE SECOND AND THIRD JUZ' OF
IRSHÂD AS SÂRÎ.

A well-known commentary on Bukhâri, bound in one volume.
The 2nd Juz' begins with—

كتاب الجمعة

and ends on fol. 182^a with the chapter—

شار المولى

Corresponding with pp. 280–392 of the second volume of the Cawnpur edition A.H. 1284.

The 3rd Juz' begins on fol. 182^b with the chapter—

وجوب الزكوة

and ends with the chapter—

المعتكف يدخل رامه البيت للغسل

Corresponding with the third volume of the above edition.

The commentator, Shihâbuddin Ahmed bin Muhammal bin Abi Bakr bin 'Abdalmalik bin Ahmad bin Muhammad bin 'Ali al Qastallâni, شهاب الدين احمد بن أبي بكر بن عبد الملك بن احمد بن محمد بن علي القسطلاني, was born in Egypt, A.H. 851 = A.D. 1448, and studied Hâdiq under Khâlid al Azhari (d. A.H. 905 = A.D. 1499) and other eminent traditionists. He went to Mecca in A.H. 884 and again in 894, and on each occasion stayed there for one year.

It is said that Qastallānī once quoted certain passages in one of his works from Suyūṭī (d. A.H. 911 = A.D. 1505), but did not mention the latter's name. Suyūṭī, it is said, was annoyed with this action of Qastallānī, and was not satisfied till the latter apologised to him personally.

Qastallānī died in A.H. 923 = A.D. 1517, and was buried in the Madrasah 'Ainiyah in Egypt. See above, No. 166.

In the preface of the printed edition it is said that this commentary, which is based on *Fath al-Bārī*, is written in an easy style and that it surpasses Kirmānī's commentary *Al Kawākib ad-Darārī*.

فدونك شرحا . . . اضافت بهجهة و اختلفت منه الكواكب
الدراري كيف لا وقد فاض عليه النور من فتح الباري

The Muqaddimah attached to the 1st Juz' is divided into the following five Faṣls:—

- (1) الفصل الاول من المقدمة في خصيلة اهل الحديث
- (2) الفصل الثاني في ذكر اول من دون الحديث والسنن
- (3) الفصل الثالث في لبنة لطيفة جامعة لفراءد فواید مصطلح اهل الحديث
- (4) الفصل الرابع فيما يتعلق بالبخاري في صحيحة من تحرير شرطه و تصريره و ضبطه و ترجيحه
- (5) الفصل الخامس في ذكر نسب البخاري و نسبته و مولده و بirth و امره

In the fifth Faṣl the commentator says that he completed this commentary in A.H. 916, and that in A.H. 917 he compared the text of his commentary with the copy of Al Jāmī' written by 'Ali bin Muhammad al Hishimi al-Yunaini al-Bal'i (d. A.H. 701 = A.D. 1301).

Besides the eight works of the commentator mentioned in Brock., vol. ii., p. 72, the following works are enumerated in *An nūr as Sāfir*:—

- (1) الابوار المشية
- (2) الروض الظاهر في معائب شيخ عبد القادر
- (3) لحنة السامع والقاري بفتح صحيح البخاري

For other copies compare Berlin, 1210-11; Paris, 701-3; India Office, 9 27-8; Alger, 460-73; Köper, 322-5; Rāgib, 291-4.

For author's life and works see: *An nūr as Sāfir*, fol. 115^a, and Brock., vol. ii., p. 78.

The commentary was printed in Lucknow, 1876 A.D.; Būlāq, 1304-5; Cairo, 1307.

Written in good *Naskh*.

Not dated, apparently 11th century A.H.

No. 170.

fol. 200; lines 31; size 11 $\frac{1}{2}$ × 8; 10 × 6 $\frac{1}{2}$.

Another copy of the preceding commentary, in four volumes.

Vol. I.

Beginning abruptly with the commentary on the chapter—

ذکر هزار المولی

and ending with the commentary on the chapter—

من اراد ان يعثکف ثم بدا الح

corresponding with the last page of the second volume and pp. 1-362 of the third volume of the printed edition.

No. 171.

fol. 220; lines 31; size 11 $\frac{1}{2}$ × 8; 10 × 6 $\frac{1}{2}$.

Vol. II.

The continuation of the above, ending with the commentary on the chapter—

الصلح بين الغرما، واصحاب الميراث

corresponding with p. 363 and pp. 1-346 of the fourth volume of printed edition.

No. 172.

fol. 461; lines 31; size $11\frac{1}{2} \times 8$; $10 \times 6\frac{1}{2}$.

Vol. III.

Beginning with the commentary on the chapter—

فضائل اصحاب النبي صلي الله عليه وسلم

and ending with the commentary on the chapter—

الثواب من اصحاب النبي صلي الله عليه وسلم

Corresponding with pp. 64-386 of the sixth volume, and pp. 1-366 of the seventh volume of the printed edition.

No. 173.

fol. 325; lines 31; size $11\frac{1}{2} \times 8$; $10 \times 6\frac{1}{2}$.

Vol. IV.

The continuation of the preceding copy, ending with the commentary on chapter—

اصل باليدني

Corresponding with p. 367 of vol. vii., vol. viii., and pp. 1-124 of vol. ix. of the printed edition.

All these copies are written in ordinary Naskh.

Not dated, apparently 12th century A.H.

No. 174.

fol. 108; lines 31; size 11×7 ; 9×9 .

A portion of the same commentary; beginning abruptly with the commentary on the chapter—

الشروط في الجهاد والصالحة مع أهل الضرب وكتابة المفرط
and ending with the commentary on—

التكبير عند الصرب

Corresponding with pp. 361-368 of vol. iv. and pp. 1-109 of vol. v.
of the printed edition.

Written in ordinary Naskh.

Dated A.H. 1102.

Scribe ابو بكر بن رجب الطولوني

No. 175.

fol. 278; lines 30; size 11 × 7; 9 × 6.

الجزء الرابع من ارشاد الساري

The 4th Juz of the same commentary.

Beginning with the commentary on the chapter—

ما يكره من رفع الصوت في التكبير

and ending with the commentary on the chapter—

اسلام عمر بن الخطاب رضي الله تعالى عنه

Corresponding with pp. 109-352 of vol. vi. and pp. 1-153 of vol. vii.
of the printed edition.

Written in good Naskh.

Not dated, apparently 12th century A.H.

No. 176.

fol. 536; lines 37; size 12 × 8; 8½ × 5.

Another copy of the above-mentioned commentary.

Beginning with the chapter—

غزوة خيبر

and ending with the commentary on the chapter—

أكل المفتر

Corresponding with pp. 291–386 of vol. vi., vol. vii., and pp. 1–237 of vol. viii. of the printed edition.

Written in ordinary *Naskh*.

Not dated, apparently 11th century A.H.

No. 177.

fol. 456; lines 21; size 10 × 6; 8 × 4½.

قطعه من الجزء الثاني والثالث ، الرابع

fol. 1–238*. A portion of the 2nd Juz or part of the same commentary.

Beginning with the commentary on the chapter—

ما قبل في أولاد المشركين

and ending with the commentary on the chapter—

استقبال الثامدين والثلاثة على الدابة

Corresponding with pp. 384–392 of vol. ii., and pp. 1–224 of vol. iii. of the printed edition.

fol. 238*–328*. A portion of the 3rd Juz or part.

Beginning with the commentary on—

كتاب الصوم

and ending with the commentary on the last chapter of—

كتاب الصوم

Corresponding with pp. 278–362 of vol. iii. of the printed edition. fol. 328–456. A portion of the 4th part.

Beginning with the commentary on—

كتاب البموع

and ending abruptly with the commentary on the chapter—

جوار ابي بكر في عهد النبي صلي الله عليه وسلم و عقده،

Corresponding with pp. 1-124 of vol. iv. of the printed edition.

No. 178.

fol. 292; lines 32; size $11\frac{1}{2} \times 7\frac{1}{2}$; 8 x 5 $\frac{1}{2}$.

الجزء العاشر

The tenth Juz or part of the preceding commentary.

Beginning abruptly with the commentary on the chapter—

من استعن عبداً أو عصبياً

and ending with the commentary on the last Ḥadīṣ of Bukhārī.

Corresponding with pp. 59-302 of vol. x. of the printed edition.
Written in ordinary Naskh.

Not dated, apparently 12th century A.H.

No. 179.

fol. 170; lines 23; size 11×7 ; 7 x 4 $\frac{1}{2}$.

التعليق على ابواب البخاري

AT TA'LIQ. 'ALÂ ABWÂB AL BUKHÂRÎ.

A commentary on the headings of the chapter of Bukhārī's *al-Jāmî'*
by the eminent Sūfī and traditionist of India, Shâh Waliullah bin
'Abdarrâhim Ad Dîhlawi, شاه ولی الله بن عبد الرحيم الدھلواوی, who
died in A.H. 1176 = A.D. 1762.

Beginning:—

الحمد لله و صلى الله على سيدنا محمد و آله و صحبه و
سلهم اما بعد فيقول الشفير الى رحمة الله الكريم المدعى بولي
الله بن عبد الرحيم

The work is printed in Dâfrat al Ma'ârif, Haidrâbâd, A.H. 1321.
The MS. wants a few folios at the end. Written in ordinary
Naskh.

Not dated.

No. 180.

fol. 32; lines 21; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

جمع النهاية

JAM 'AN NIHÂYAH.

A collection of more than three hundred Ḥadîṣ of Al Jâmi' without Isnâd. By 'Abdullah bin Sa'd bin Abi Jamârah, عبد الله بن سعد بن أبي جمارة، an eminent Sufî and a distinguished scholar who was born in Africa, A.H. 591 = A.D. 1114. He travelled to various countries for the sake of learning. In his old age he settled in Cairo where he died in A.H. 675 = A.D. 1276, leaving behind him many pupils and disciples, and was buried in the جامع مقىم, in Cairo.

Beginning:—

قال الشفيع ابو محمد عبد الله بن سعد بن ابي جمرة الا زدي
اذا ندلى الصد لله حق حمده و الصلوة و السلام على محمد
الشافع من خلقه و بعد فلما كانت (كان) العدیت و حظله من
اقرب الوسائل الـ

The title of the work given in the preface is—

جمع النهاية في بدء الشفير و العاية

The work has been printed in Cairo, A.H. 1311.

For the other copies see Br. Mus. 461; Cairo, i., 326.

For Abū Jamarah's works and life see: *Lawaqīh al Anwār*, by Sharrānī, fol. 207^a; Ḥāj. Khal., vol. iii., p. 618; *Tāj aṭ ṭabaqāt*, fol. 20^a; Brock., vol. i., p. 372.

No. 181.

fol. 215; lines 35; size 12 × 8; 9 × 6.

جمع النهاية و شرحه بفتحة النفوس

JAM 'AN NIHĀYAH WA SHURHUHU
BAHJAT AN NUFŪS.

A collection of more than three hundred ḥadīṣ from Bukhārī's *Al Jāmi'* (see above, no. 180), with a commentary by 'Abdallāh bin Sa'd bin Abī Jamarah of a theological as well as a theosophical nature.

fol. 1–28. *Jam' an Nihāyah*. Beginning as above.

The first Juz or part of the commentary *Bahjat an Nufus* beginning abruptly on fol. 29^a thus:—

وَتَعِينُ عَلَى نَوَابِ الْحَقِّ — فَالظَّلَقَتْ بِهِ خَدِيجَةُ . . . هَذَا
حَدِيثٌ مُصْنَوِيٌّ عَلَى غَوَالِدَ كَثِيرَةٍ مِنْ أَعْكَامٍ وَادْبَابِ الْحَجَّ

It ends with the commentary on the ḥadīṣ—

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلَّهِ لَا يَكْلِمُهُمُ اللَّهُ
وَلَا يَنْتَهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ

For the author's life and his works see Br. Mus., 461^a; Berlin, 1221; Munich, 117; Paris, 695; Alger, 478.

For other copies see Br. Mus., 461₂, 1595.

No. 182.

full. 200; lines 35; size 12 × 8; 9 × 6.

الجزء الثاني

Continuation of the preceding commentary.
 Both the parts are written in ordinary Naskh.
 Not dated, apparently 9th century A.H.

No. 183.

full. 37; lines 22; size 8½ × 6; 6 × 4½.

المرأة

AL-MARÂ'Î.

A collection of dreams of Abû Jamrah, or persons on whose statement Abû Jamrah had a full reliance, or persons whose correctness of statement was testified to by the Prophet in the dreams of Abû Jamrah. All these dreams, numbering sixty-nine, relate to the merit of Abû Jamrah's work, Bahjat an Nufûs. For the author and the work, Bahjat an Nufûs, see the preceding No. 181.

Beginning :—

الحمد لله المبدي بالنعم . . . و بعد فهذا كتاب جمعت فيه
 كل ماروق من المرأة الدالة على غسل شرج مختصر البخاري
 الذي سمعته يهجه النقوص . . . ولم اذكر منها الا مارأيته انا او
 من لا اشك في دينه و صدقه او من اخبرني عنه سيدنا محمد
 صلى الله عليه وسلم في نومي انه صادق فيما تلقاه . . . عده لي

For other copies see : Br. Mus. 1468; Cairo, 416; Berlin, 1222.

¹Written in ordinary Naskh.

Dated A.H. 1114.

Scribe زين العابدين المعلى الماعنوي القادری

No. 184.

fol. 145; lines 27; size 11 × 8; 7½ × 5.

الجريدة الصريحة لا حادیث الجامع الصحيح AT TAJRĪD AS-SĀRĪH LI AHĀDĪS AL-JĀMI' AS-SAHĪH.

An abstract from the Ḥadīṣ of Būkhārī, omitting the Isnāds and repeated Ḥadīṣ.

By Shihābuddin Aḥmad bin Aḥmad bin 'Abdal laṭīf Ash Sharīf az Zabidi al Hanafī شهاب الدين احمد بن احمد بن عبد اللطيف الشافعي, who was born in A.H. 812 = A.D. 1410. According to his own statement in the preface, he studied Ḥadīṣ under Abū ar-Ḥabīb Sulaimān bin Ibrāhīm al-'Alawī (d. A.H. 784 = A.D. 1382), Muḥammad bin Imām Zainaddin Abī Bekr bin al-Ḥusain al-Ūṣmānī (d. A.H. 816 = A.D. 1413), Taqīaddīn Abū Atṭayib Muḥammad bin Aḥmad al-Fāṣī (d. A.H. 832 = A.D. 1429) and Shamsaddīn Abū al-Khaïr Muḥammad bin Muḥammad (d. A.H. 833 = A.D. 1429), and received the sanad for narrating Ḥadīṣ from each of them.

He died in Zabid A.H. 893 = A.D. 1488.

Beginning:-

الحمد لله الباري المصور العلائق — الوهاب الفتح الرذايق —
المبدى بالنعم قبل الا متحقق —

In the preface the author says that, in order to avoid confusion, he has omitted from the present abstract, all the traditions which are repeated by Būkhārī with different Isnāds. Brock., vol. ii., p. 194, does not mention the present work. Its commentary, entitled عون الباري بعل ادله البخاري, was printed in Bulāq, A.H. 1297. See Iktīfā' al-

Qonū', p. 694. For the author's life and works see: Brock., vol. vii., p. 190; Al Qabr al Hāwi, fol. 30^a.

The present work was composed in A.H. 889, as would appear from the following colophon:—

قال مؤله ميدنا و مولانا و شيهنا الامام العلام الصافط
البغدادي ابو العباس ذين الدين احمد بن احمد بن عبد اللطيف
الخرجي كان الله له و جزاه خيرا فرغت من تحريره يوم الاربعاء
الرابع والعشرين من شهر شعبان الکريم احد شهور سنة تسع و
ثمانين و ثمانمائة

An index of the contents is given at the end of the copy.

Written in good Naskh.

Dated A.H. 1039.

No. 185.

fol. 548; lines 19; size 10½ × 6½; 6½ × 3.

مساپیع الاسلام

MASĀBIH AL ISLĀM.

A copy apparently unique of selections from Bukhārī's Al Jāmi'. The selections consist chiefly of Musnad traditions, with only a few Mu'llaq and repeated traditions, with a very few exceptions omitting the Isnāds throughout. In dividing the work into books and chapters the author has followed the system observed in the Mishkāt, with a few additions and alterations.

By an anonymous author.

Beginning:—

الحمد لله الذي نزل احسن الحديث كتابا مكتوبا به مفاتي
على النبي المكين الامين الذي لم يجعل له الثاني ارسله
شاعدا ومبينا ولذينا — وداعيا الى الله باذنه و سراجا منيرا
اوقد من مشكورة اثاره الباهرة مساپیع الاسلام التي اما بعد فلما كان

الجامع الصحيح للـ مام . . . ابي عبد الله محمد بن اسماعيل
البخاري . . . مستعمل على صحاح الاحاديد مع الا مسانيد و كان
فيه تكرير و ابوات كثيرة . . . وكان الا مسند اليه مفتنيا عن الا هناد
ولم يبق الان كثير عرض بما قصده و اراد — التمجيد النهايا
حامعا لاحاديثه المسندة مع بعض التعليقات حاذفا للمسانيد
و مسططا للذكر رات الا لغرض في بعض الا و قات من تبا على
ترتيب المشكوة كتابا و ابو ابا مع زيادة و نقصان و تغيير بسيير

The author does not give the title of the work anywhere, but in the colophon it is called *Masâbih al Islâm*.

The following colophon, dated A.H. 1111, says that this copy was written by the order of Muhammad Amir Khan (d. A.H. 1133 = A.D. 1721), the Chief Counsellor of the Emperor Muhammad Shah of Dehli (see Beale's Dictionary, p. 260).

قد استراح من شد النیام و مد الاقلام لحصر بر مصابيح الاسلام
من حد بیت خیر الانام خص الله مؤلفه بالفضل والاکرام بامر
الامیر الكبير الہمام الجواد الفضل المقام صدر الصدور و مدار
المهام محمد امین خان ابقاء الله تعالیٰ على کرور اللیالي و
الایام . و مرور الشهور و الاوامر العبد الضعیف المستهان فقیر
الله علیٰ عنه مارتكبه من الانام يوم الاثنين صابع صفر الـ
و مائة و احد عشر من هیرة خیر البرية و علی الله و صحبه وسلم

Written in good Naskh. Dated A.H. 1111.

Scribe فقیر الله

No. 186.

foll. 528; lines 17; size 11 × 7; 7½ × 4½.

Another copy of the same.

Written in good Naskh.

Not dated, apparently 12th century A.H.

No. 187.

foll. 23; lines 23; size 8½ × 6; 6 × 4.

شرح ثلاثيات البخاري

SHARH ŠULĀŠIYĀT AL BUKHĀRÎ.

A commentary on twenty-two Ḥadīṣ of Al Jāmī¹, which Bukhārī abstracted from his Al Jāmī², and which he received in direct tradition from the Prophet through only three intermediate narrators. By Abīmad bin Abīmad bin Muḥammad bin Ibrāhīm bin Muḥammad bin ‘Alī bin Muḥammad al Wafā’i ash Shāfi’i al Miṣri, احمد بن احمد بن محمد بن علي بن ابراهيم المצרי الشافعى المصرى, who was born in Egypt A.H. 1014 = A.D. 1605. In A.H. 1027 he began to study Ḥadīṣ and other subjects from the following eminent scholars and traditionists:—

(1) ابراهيم اللثاني برهان الدين (d. A.H. 1041 = A.D. 1634).

(2) ابو الصن علی بن ابراهيم الصبّي (d. A.H. 1044 = A.D. 1637).

(3) احمد بن محمد بن علی الملقب بشهاب الدين المعروف (d. A.H. 1049 = A.D. 1642). بالغيني الانصارى.

(4) احمد بن محمد الملقب بشهاب الدين الصفاجي (d. A.H. 1069 = A.D. 1659).

(5) محمد بن احمد الشوبيري (d. A.H. 1069 = A.D. 1659).

(d. A.H. 1075
= A.D. 1665). مسلمان بن احمد بن مسلمه امساعيل المزاجي (6)

(d. A.H. 1077 = A.D. 1667). محمد البابلي الفقيه المحدث (7)

(d. A.H. 1087 = A.D. 1677). ابو الخيراء والنور علي الشبراملي (8)

Ahmad 'Agami received his spiritual training from Sūfi Yūsuf al Wafā'i (d. A.H. 1051 = A.D. 1645), who invested him with a Khirqa of the Wafā'iyah Order founded by علي بن محمد وفا (d. A.H. 807 = A.D. 1404).

Being a man of wonderful genius Ahmad 'Agami made himself master in all the branches of Muhammedan literature and soon established his reputation as an eminent saint and scholar. He was an ardent admirer of books, and it is said that he collected an extraordinarily large number on various subjects, and that people from distant countries flocked round him for reference and help. He died in Egypt A.H. 1086 = A.D. 1676.

Beginning:—

الحمد لله الذي من على من اصطفاه لهدمه الشريعة المحمدية
الخ

The commentator in the preface traces the connection of his source of narration of the Ḥadīq of Al Jāmī from Ibn Hajar. It is further stated that this commentary is based on *Irshād as Sāri*.

The commentaries on twenty-two Ḥadīq are to be found respectively on fol. 4^b, 5^b, 7^a, 8^a, 10^b, 10^a, 12^a, 12^b, 13^a, 14^a, 16^b, 17^a, 17^b, 18^a, 18^b, 19^a, 20^a, 21^a, 22^a, 22^b, 22^a.

The date of composition at the end is A.H. 1080.

For the author's life and works see: Khulasat al Asar, Egypt edition, A.H. 1284, vol. i., p. 176, and Brock., vol. ii., p. 308.

The work is rare; one copy is mentioned in Köper, No. 298; see Brock., vol. i., p. 159.

No. 188.

fol. 526; lines 27; size 11 x 6; 7½ x 4½.

الصحيح

AS SAHÎH.

The second of the six Canonical Collections of Traditions.

Author: Abū 'al Ḥasan Muslim bin Ḥajjāj al Qushairī an Naisābūrī,
ابو الصن مسلم بن حجاج القشيري البیسایوری

Beginning with Isnâd:—

أخبرنا الشيخ الأجل المويبد بن محمد علي الطوسي قال أخبرنا
 الشيخ فقيه العرم ابو عبد الله محمد بن الشضل بن احمد الثراوي
 قال أخبرنا الشيخ الامام الفاضل ابو الصن ع عبد الغافر بن
 محمد بن عبد الغافر بن احمد بن محمد بن معید الشارمي قال
 أخبرنا الشيخ ابو احمد محمد بن عيسیٰ بن عمروہ الجلوی قال
 سمعت ابا اسحاق بن ابراهیم بن مشیان قال سمعت مسلم بن
 حجاج القشيري البیسایوری العافظ رحمه الله يقول الصمد لله رب
 العالمین الخ

The fact that the earliest biographers do not fix the date of birth of this great author has caused some controversies among the later biographers. Brock., vol. i., p. 161, places Muslim's birth A.H. 202 or 206; but it should be noticed that the former date is not given by any biographer; while Ibn Khallikân, vol. ii., p. 91, distinctly rejects this date, which he says he imperfectly remembers to have heard from his master, Ibn Salâh, ابن صالح; and later on correctly fixes the author's date of birth in A.H. 206 = A.D. 821.

Muhammad bin 'Abdallah al Khatib at Tibrizi, followed by some later biographers, stands alone in fixing the author's birth in A.H. 204. Considering that most reliable biographers, such as Ibn Salâh, Ibn Khallikân and Namawi, agree in stating that Muslim died at the age of 55, in A.H. 261 = A.D. 875, we must conclude that the author was born in A.H. 206 = A.D. 821. After learning the Qur'ân by

heart in all the seven forms of Qira'at, Muslim devoted his attention to the study of jurisprudence and other literature, with which, it is said, he made himself thoroughly acquainted in a very short time. In A.H. 218, he wholly devoted himself to the study of tradition, and placed himself under the charge of the most eminent traditionists of his time, such as:—

لَحْيَلُ بْنُ نَعْمَلِ التَّعْبَرِيِّ (d. A.H. 226 = A.D. 841).

عَبْدُ اللَّهِ بْنُ سَلْمَةِ التَّعْبَرِيِّ (d. A.H. 221 = A.D. 836).

سَعِيدُ بْنُ مَنْصُورٍ (d. A.H. 227 = A.D. 842).

أَحْمَدُ بْنُ حَنْبَلٍ (d. A.H. 241 = A.D. 855).

After travelling all over the well-known educated Islamic country he made himself master of the subject and began to spend his time in composing the works. As an authority in tradition Muslim is not reckoned inferior to Bukhārī, whose lectures at Naisāpūr Muslim attended for a considerable period of time. As regards style and arrangement preference is generally given to Muslim, but in correctness of narration and other respects Bukhārī stands foremost. Muslim died in A.H. 261 = A.D. 875, at the age of fifty-five years.

This work consists, according to Hāj. Khālī, of 4,000 Ḥadīṣ selected from three lakhs of Ḥadīṣ, according to Muslim's own statement quoted in Tabaqat al ḥuffāz, vol. ii., p. 166.

In the preface the author says that he will deal with the following three kinds:—

الاول ما رواه الصنفان المتقنين (1)

الثاني ما رواه المستورون في المحفظ والاثنان (2)

الثالث ما رواه الضعفاء المعروكون (3)

while the text contains only the first two kinds. Referring to this, Abū 'Abdallāh al Ḥākim and Abū Bakr al Baihāqī remark that Muslim did not live to complete the third kind. Beside the present works, the following works of the author are enumerated in Huffāz, vol. ii., p. 166:—

المسد (الكبير) على الرجال i.

كتاب الأسماء والكتاب ii.

كتاب الوعدان iii.

كتاب الأفراد iv.

- كتاب الأقران v.
 كتاب سوالاته احمد بن خليل vi.
 كتاب عمرو بن معاذ vii.
 كتاب الانشاع باهـ السباع viii.
 كتاب مسائل مالك ix.
 كتاب مسائل الشرقي x.
 كتاب مسائل شعيب xi.
 كتاب من ليس له الا راو واحد xii.
 كتاب المخترمين xiii.
 كتاب اولاد الصـامة xiv.
 كتاب اوهام المحدثين xv.
 كتاب الطبات xvii.
 كتاب افراد الشامعين xvii.

The present work was repeatedly printed in Calcutta and Dehli.

For its various commentaries see Haj. Khal, vol. ii., p. 556, and Brock., vol. i., p. 160, Berlin, 1234-39.

For the author's life see Tabaqat Abū Ya'la, fol. 139^a; Tabaqat al-husnāz, vol. ii., 165; Ibn Khallikān, vol. ii., p. 91; Tahdīb al-Asmā by Namawī, fol. 144^b; Mirāt al-Jinān, fol. 167^a; Al-Kamāl fi Asmā ar-Rijāl, fol. 102, and Brock., vol. i., 160.

Written in clear Naskh. Not dated, apparently 9th century A.H. Corrections and marginal notes are not frequent.

No. 189.

foll. 322; lines 21; size 13 x 8; 8 x 5.

Another copy of *Sahîh Muslim*.

Beginning:—

اَخْبَرَنَا الشَّيْخُ الْمَسْدُدُ اَبُو عَبْدِ اللَّهِ بْنُ اَسْعَيْلِ بْنِ اَبْرَاهِيمِ
الْاَصْارِيُّ الصَّرْجِيُّ الْمَعْرُوفُ بْنُ الْجَبَارِ بِقَرَأْتِي عَلَيْهِ بِدِمْشَقِ فِي
الرَّوْحَةِ الْاُولَى . . . اَمَّا بَعْدُ فَالْكُمْ رَحْمَكُمُ اللَّهُ اَللَّهُ اَللَّهُ

and ending with a portion of *كتاب النكاح*.

Foll. 1-4, containing an abridgment of the *Muqaddimah* of Nawawi and Suyûti's commentary on *Sahîh Muslim*, by Naṣiruddin bin Siraj Muhammad, *لصَّيْرُ الدِّينِ بْنِ سَرَاجِ الْمُحَمَّدِ*, the scribe of the present copy and the following copies.

I.

The abridgment of the *Muqaddimah* of Nawawi, beginning thus:—
الحمد لله وحده و الصلاة على من لا يبي بعده — اما بعد فان
الفتير نصير الدين ارادن يلخص كتاب شرح مسلم فنقول ان

II.

Abridgment of *Muqaddimah* of Suyûti, beginning thus:—
الحمد لله وحده و الصلاة و السلام على من لا يبي بعده . . .
فإن الشفير كتب على عواشي مسلم ثم بعد ذلك رأيت أن
السيوطى كتب تعليقاً اختصر فيه شرح النوى ان

No. 190

foll. 367; lines 21; size 13 × 8; 8 × 5.

The continuation of the preceding work. The margin of both the copies contains an abridgment of Nawawi's commentary on *Sahih Muslim* composed and written by the scribe *نصر الدين*.

Both the colophons found respectively at the end of *Sahih Muslim* and of the abridgment, say that both the volumes were written at Mecca in A.H. 1022.

Written in good *Naskh*.

No. 191.

foll. 198; lines 22; size 8 × 6½; 6½ × 5½.

An exceedingly valuable and old copy of a portion of *Sahih Muslim*, containing autographs of numerous eminent traditionists who studied this copy. It consists of the first thirteen parts of the entire work, and breaks off with the last chapter of *كتاب النكاح*.

كتاب الإيمان, the second part, containing the first half of the *كتاب الإيمان*, is wanting.

From the several notes found in this copy it is evident that it was written before A.H. 486.

Beginning with *Iṣnād* thus:—

أخبرنا الشیخ الرزکی ابو بکر محمد بن زاهر الطوسي قال
أخبرنا العاکم ابو بکر محمد بن ابراهیم الشارسی قال اخیرنا محمد
بن عیسیٰ بن عمروہ الجلودی قال حدثنا ابو اسماعیل ابراهیم
بن محمد بن مفیان قال حدثنا ابو الصن مسلم بن الصجاج قال
الحمد لله رب العالمین و العاقبة للمتقین الح

At the end of each part are found two notes.

The first contains the names of the traditionists, such as :—

- (d. A.H. 517 = A.D. 1123).
أبو نعيم عبد الله بن الصن العداد
- (d. A.H. 540 = A.D. 1126).
أبو معنيد احمد بن محمد البغدادي
- (d. A.H. 557 = A.D. 1143).
عبد الله بن مرزوق الهروي
- (d. A.H. 553 = A.D. 1141).
عبد الجليل بن عبد الواحد المعروف بكوباه

ابو بكر محمد بن زاهر الطومي in A.H. 486.

The second also contains the names of several traditionists who studied *Sahih Muslim* from this copy under
الامام ابو بكر عبد الله بن اسمااعيل in A.H. 561.

From a note on fol. 12^b it appears that this MS. originally consisted of two volumes, written by the eminent traditionist
ابو العباس احمد بن ثابت الطرقى, who died after A.H. 520.

See *Ausāb Ṣumāni*, fol. 229^a:

هذه النسخة تشتمل على مجلدين حمروين يعطى العاط ابو
العباس الطرقى

Written in good *Naskh*.

No. 192.

fol. 375; lines 15; size 9 x 6; 7 x 5.

المنهاج في شرح مسلم بن الحجاج

**AL MINHĀJ FI SHARH I MUSLIM BIN
AL HAJJĀJ.**

VOL. I.

A popular commentary on *Sahih Muslim*, complete in five separate volumes, written in different hands.

By Abū Zakariyā Yahyā bin Sharf bin Mīrā bin Ḥasan bin Ḫusain bin Jum'ā bin Ḥizām al Ḥarāni ash Shāfi'i, ابو ذکریا یحییٰ بن شرف بن میرا بن حسان بن حرام الشافعی ان هرف بن سرف بن حنفیه بن حسین بن جمعہ بن حرام العزامی، commonly called Muhibbuddin an Nawawi. The commentator was born in Nawa, Damascus, A.H. 631 = A.D. 1233. In A.H. 649 he went to Damascus and was admitted to the Madrasah Rawāhiyah, where he studied continually for two years, and in A.H. 651 he went to Mecca and then to Medina. In the course of his travels he studied under the following traditionists and scholars:—

هرف الدين عبد الغربى بن اسحق المغربي (d. A.H. 653 = A.D. 1255).

حسن الدين عبد الرحمن بن نوح المقدسي (d. A.H. 654 = A.D. 1254).

هرف الدين عبد الغربى بن محمد بن عبد المحسن الانصاري (d. A.H. 662 = A.D. 1263). الصووى

عبد الكريم بن عبد الصمد بن محمد بن الحروشى (d. A.H. 662 = A.D. 1263).

أبو البقر خالد النابلسى (d. A.H. 663 = A.D. 1264).

أبو اسحق المرادي (d. A.H. 668 = A.D. 1269).

معيذ بن حسن بن عمر بن معيذ (d. A.H. 670 = A.D. 1272).

From A.H. 660 he was busily engaged in writing the numerous works ascribed to him. On the death of Abū Shāma in A.H. 665, Nawawi succeeded him as professor of Dār al Ḥadīṣ Ashrafiyah in Damascus. Later he visited Jerusalem, and then returned to his native place, where he died in A.H. 676 = A.D. 1278.

This vol. begins with a Muqaddimah, and deals with the life of Muslim and the merits of his work Al Jāmi'.

Beginning of the Muqaddimah:—

الحمد لله البر الجود الذي جلت نعمته عن الاصحاء بالتعداد

The Commentary begins on fol. 13^a thus:—

قال الامام ابو الحسن مسلم بن الصاج — الحمد لله رب العالمين
المابداً بالحمد لله بصديقه ابي هريرة الى

كتاب الایمان.

The following note on the titlepage says that in A.H. 1043 the MS. was in the possession of Mahmūd bin Abi Bakr Al Azhari, commonly known as Al Mujtahid ash Shāfi'i, an eminent scholar of Damascus,

who, according to *Khulāṣat al Aṣar*, vol. iv., p. 317, died in A.H. 1067
= A.D. 1667:—

الحمد لله نملكه اختر الورط و ادلي الشثير محمود بن أبي بكر
الازهري المهمير بالمجتهد كان الله له حيى لا يكون لنفسه
و جعل مستقبله خيرا من حاله و اممه آمين و ذلك في شهر
رجب من شهور سنة ثلاث و اربعين و اثنت و الله الموفق

The present commentary has been printed in Cairo, in five volumes,
in A.H. 1283, Delhi A.H. 1302.

For the other copies of the present work comp. Berlin, 1234; A.S.,
690-704; Jeni, 244; Rāgib, 308-9.

For the author's life and other works see: *Tabaqāt al Huffāz*,
vol. iv., p. 259; *Mira't al Janān*, fol. 425*; *Tabaqāt ash Shāfiyyah*, by
Qādi Shālibah, fol. 93*; *Tabaqāt*, by Isnāwi, fol. 458*; Brock., vol. i.,
p. 394.

Written in good *Naskh*, apparently 9th century A.H. Foll. 296-375
are supplied in a later hand.

No. 193.

fol. 204; lines 23; size 10 × 7½; 8 × 6.

المجلد الثاني

Vol. II., or the continuation of the preceding vol., beginning with
كتاب صلوة العوف and ending with كتاب الطهارة.

The following colophon, dated A.H. 736, says that the present copy
was copied from the autograph copy dated A.H. 673:—

اخْرِ الْمَجْلِدِ الثَّانِي مِنْ شَرْحِ صَحِيفِ مُسْلِمٍ رَحْمَهُ اللَّهُ بِعَلْوَهُ فِي
الثَّالِثِ أَنْ هَذَا اللَّهُ تَعَالَى كِتَابُ الْجَمِيعِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
قَالَ مَوْلَاهُ يَحْيَى التَّوَاوِي عَفِيَ اللَّهُ عَنْهُ فَرَغَتْ مِنْهُ يَوْمُ الْاَحْدَى
الْعَامِسِ عَشَرَ مِنْ شَهْرِ رَبِيعِ الْآخِرِ سَنَةِ ثَلَاثَةِ وَ سَبْعِينَ وَ سَعْيَاهَ
— تَقْلِيْتُ هَذَا مِنْ خَطِّ الشَّيْخِ مُحَمَّدِ الدِّينِ التَّوَاوِي اَحْمَدَ اللَّهَ وَ

رضي عنه في يوم عاشوراء سنة سنت و تلعين و سبعينه —
بدمشق المعروفة من نسخة الأصل التي كتبها بخطه رحمة الله —
كتبه أبو بكر بن يوسف بن عثمان الغزارى عفى الله عنه و
شرفه

Written in good *Naskh*, dated A.H. 736.

Scribe ابُو بَكْرُ بْنُ يُوسُفَ بْنُ عَثْمَانَ الْغَزَارِيَ عَفِيَ اللَّهُ عَنْهُ

No. 194.

fol. 245; lines 21; size $8\frac{1}{2} \times 6\frac{1}{2}$; 7 x 5.

المجلد الثالث

Vol. III. of the same, beginning with the *كتاب الجمعة* and ending with the last chapter of *كتاب الصلوة*.

The colophon runs thus:—

للله الصد و الملة و به التوفيق و به العصمة اخر المجلد
الثالث من شرح سلم يعلوه انهاء الله تعالى في الرابع كتاب
النکاح فرغ ابن فرح من كتابة هذه المجلد في ثالث عشر شهر
المصر سنة ثلاث و تلعين و سبعين

The scribe *ابن فرح*, whose full name was Ahmad bin Farah bin al Lakhmi ash Shāfi'i, was born in A.H. 624 = A.D. 1226. He was an eminent traditionalist of his time, and scribe of numerous works. He died in A.H. 699 = A.D. 1299, as would appear from the following biographical note at the end, and see also *Tabaqat al Huffaz*, vol. iv., p. 277:—

الحمد لله رب العالمين و صلى الله على محمد واله و صحبه و
سلم هذا العز و العبارك بخط الفقيح الامام العالم العاشر الشفيفي .
الزاهد شيخ المحدثين شهاب الدين ابو العباس احمد بن فرح
بن احمد اللطفي الشافعی الشبلی لزيل دمشق كان مولده في

سنة اربع و عشرين و ستمائة اسره (امره) الفرج لم نجاه الله تعالى— و حج و سمع بمصر من شيخ الشيوخ عبد العزيز الانصاري و الشيخ عز الدين بن عبد السلام و غيرهما و سمع بد محقق من احمد بن عبد الدائم و ابن ابي البشر و خلق— و عني بهذا الشأن ثم اقبل على تقييد الالفاظ و فهم المتنون . و مذاهب العلماء و كانت له حلقة افراط المذهب و كان صدوقا متعففا و كتب الكثير بخطه المقرر و منه الكمال لعبد الغني المقدسي في اربع مجلدات و هذ الكتاب و غير ذلك و افاد كلها و تخرج به جماعة و كان مقربا بتربته ام الصالح و بمنزلة بها توفي مسيطرنا في جنادي الآخرة (الآخرة) سنة تسعة و سبعين و ستمائة وهي سنة خاران و فيها مات خلق رحمهم الله تعالى

Written in good Naskh, dated A.H. 618.

No. 195.

fol. 232; lines 22; size $7\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

المجلد الرابع

كتاب النكاح
كتاب الجهاد.

Foll. 127-232 are supplied in a later hand.

Written in good Naskh. Not dated, apparently 8th century A.H.

No. 196.

foll. 185; lines 27; size $10\frac{1}{4} \times 7\frac{1}{2}$; 8×6 .**المجلد الخامس**

The fifth volume of the same, beginning with **كتاب الصيد**, and ending with the last chapter of **Sahîh Muslim**.

Foll. 1, 17, 26–96 are supplied in a later hand, apparently 10th century A.H.

Written in good **Naskh**. Not dated, apparently 7th century A.H.

No. 197.

foll. 357; lines 30; size $11\frac{1}{2} \times 7\frac{1}{4}$; $9 \times 5\frac{1}{2}$.

Another complete copy of the same in two volumes.

Vol. I.

Beginning like the first vol. of the preceding copy, and ending with the chapter **وَقَاتَتِ الْمُتَّهِي عَنِ الصلوةِ فِيهَا**. Corresponding with foll. 199^b of the second volume.

No. 198.

foll. 259; lines 30; size $11\frac{1}{2} \times 7\frac{1}{4}$; $9 \times 5\frac{1}{2}$.

Vol. II.

Beginning abruptly with chapter **تصریم الزکوٰة علی رسول الله** **بَاب الصدود وَكثاراتِ** **صَلَوةِ اللَّهِ عَلَيْهِ وَسَلَّمَ**. Corresponding with the foll. 90–245 and foll. 1–166 of the third and fourth volumes.

Both the volumes written in ordinary **Naskh**. Not dated, apparently 12th century A.H.

No. 199.

• foll. 168; lines 24; size 10 × 7; 7½ × 5½.

Another incomplete copy of the fifth volume of the same, beginning abruptly with the commentary on the chapter أكل دواه و استصحابه، and ending with the last chapter of Muslim. Corresponding with foll. 72–185 of the preceding fifth volume.

The following colophon gives the date of composition of the last vol. of the present work, A.H. 675, and the date of transcription, A.H. 710:

قال — فرحيت منه اول يوم الاثنين الثالث والعشرين من سنة خمس و سبعين و مائة — كمل الكتاب المبارك على يد اضعف الفلق الفثير الى الله علي بن محمد (sic) الشافعي عذر له و لوالديه و لجميع المسلمين و ذلك في الثاني والعشرين من شهر ربيع الاول سنة عشر و سبعمائة

Written in good Naskh. Dated A.H. 710.

علي بن محمد . . . الشافعي

No. 200.

foll. 298; lines 33; size 11 × 6; 8 × 5.

الجزء الاول من اكمال الامال

The first of four Juzs, or parts, of Ikmāl al Ikmāl, also called by Hāj. Khal., vol. ii., p. 546, Ikmāl u ikmāl al Mu'tlim.

An extensive commentary on Ṣahīḥ Muslim.

ابو عبد الله محمد بن خالفة الابي الماليكي
الله محمد بن خلفه الابي الماليكي
By Abū 'Abdallāh Muhammād b. Khalfā al Obi al Mālikī, a pupil of Muhammād b. Muhammād b. 'Urfah, (d. A.H. 803 = A.D. 1400), who died in A.H. 827 = A.D. 1424. See Brock., vol. i., p. 160, but Ahmad b. Ahmad in his biographical work, An Nāl Ibtihāj, on the authority of

the statement of Abdarrahmân Aş Sâlibî (*d. A.H. 878 = A.D. 1470*), a well-known pupil of the commentator, emphatically says that the commentator died in *A.H. 828 = A.D. 1425*.

Beginning :—

* الصد لله العظيم سلطانه — العميم فضلها و احسانها الخ *

The commentator in the preface says that the present work is only a collection of the following four commentaries :—

I.

Al Mu'lîm, by Ma'âzîrî (*d. A.H. 536 = A.D. 1141*).

II.

Ikmâ, by Qâdi Iyâd (*d. A.H. 544 = A.D. 1149*).

III.

Al Mufhim limâ ashkala Min Talkhis Kitâbi Muslim, by Qarâbî (*d. A.H. 656 = A.D. 1258*).

IV.

Al Minhâj, by Muhiaddin Nawawî (*d. A.H. 676 = A.D. 1278*).

Further, he stated that he observed the following abbreviations in his work : م for Ma'âzîrî (مازري); ع for 'Iyâd (عياض); ق for Qarâbî (قرطبي); د for Muhiaddin (محى الدين); and the word shaikh refers to his teacher Muhammad bin Muhammad bin 'Urfa, and the word قلت refers to himself.

The colophon runs thus :—

كل الجزء الاول من اكمال المعلم في شرح صحيح المسلم
تغمده الله برحمته للشيخ الشقيق المدرس الخطيب الثاضي اي
عبد الله محمد بن خلفة الابي - المالكي . تغمده الله برحمته و
يتلوه انشاء الله تعالى في الجزء الثاني كتاب الزكوة

For the other copies see: Mâch., 120; Alger, 490-1; Râgib, 306-7; Brock., vol. i., p. 160.

For the other work of the commentator, see Hâj. Khal., vol. iv., p. 416, and vol. v., p. 476; An Nail Ibtihâj, p. 287.

Written in good Naskh. Not dated, apparently 11th century A.H.

احمد الفهيربا بن هاني التلواني سcribe

No. 201.

foll. 238; lines 31; size $10\frac{1}{2} \times 8\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

Another copy of the same Juz, or part, ending abruptly with the chapter **صلوة الجمعة**.

The MS. is hopelessly damaged.

Written in Magribi character. Not dated, apparently 9th century A.H.

No. 202.

foll. 341; lines 21; size 10×7 ; $7\frac{1}{2} \times 5$.

كتاب شمس العلة على شرح سلسلة الفرائض كتاب العدود to the end of dealing with the explanation of words used in Muslim and discussions on the opinion of four Imāma.

The full name of the commentator is not given anywhere, but in the following colophon, dated A.H. 826, the scribe calls him شمس العلة و الدين Shams al Millat waddin:

قد وقع الشراح من تصريح هذا المجلد من شرح المسلم رحمة الله من تصاليف الشیخ الامام قدوة الانام حجۃ اهل الاسلام مسین الشائق و الدقائق حلل المتكلمات كهاف المعضلات الشیخ شمس العلة و الدين شکر الله معیه و معنی الله المسلمين بطول بقائه بمحمد و الله فی عصرين من شهر الصفر ختمه الله بالخير و الطفیر من شهرستة سنت و عشرين و لعام المائة الهجرية

And from the words معنی الله المسلمين بطول بقائه in the colophon, it appears that the commentator was still living in A.H. 826. In *Tabaqat ash-Shāfi'iyyah* by Qadi Shahbah, fol. 207^a, and in *Uṣūl al-Jalil fi Tarīkhī al-Quds wal-Khalīl*, fol. 480^b, is mentioned the name of شمس الدين ابو عبد الله محمد بن عطاء الله الرازى, Shamsaddīn Abū 'Abdallāh Muḥammad bin 'Aṭāallāh Arrāzī, who is said to have written a commentary on *Ṣaḥīḥ Muslim*, and who died in A.H. 829

= A.D. 1426. It would not be unreasonable to believe that the present commentary is the work of the aforesaid Shamsaddin.

In several places the commentator refers to former parts of his commentary on other chapters and books of Şahîh Muslim, such as:—

كتاب الصرم	كتاب الصلة	كتاب الإيمان
	كتاب الزكواة	كتاب البيوع

On the fly-leaf, there are some notes and 'Arjjidâhs which are not legible. I am not acquainted with any other copy of the work.

Written in good Naskh. Dated A.H. 826.

No. 203.

fol. 137; lines 25; size 9 x 7; 7½ x 4½.

الجزء الثاني من كشف مشكل الصحاحين

THE SECOND OF THE FOUR PARTS OF

KASHF AL MUSHKIL AS SAHÎHAIN.

A very rare commentary on the difficult portion of Hâdiṣ, narrated in Şahîh Bukhâri and Muslim. Traditions are arranged under the Musnad of each Şâhâbi from whom Bukhâri and Muslim narrated Hâdiṣ in their Al Jâmi', giving the total number of Hâdiṣ narrated from the prophets, by those Şâhâbis, and numbers of the Hâdiṣ narrated in Şâhîhain.

By Abû a'l Farj 'Abdarrâhîmân bin 'Ali bin Muhammâd Al Jawzî al Bekri al Bagdâdi, ابو الفرج عبد الرحمن بن علي بن محمد ابن جوزي البكري البغدادي, a descendant of the second Khalif, was born in Bagdâd. There are some conflicting statements regarding the date of birth of this author. Yâfi'i fixes the author's date of birth A.H. 508, but subsequently adds that according to some he was born in about A.H. 510. The later date is given in Huffâz, and, according to Ibn Asîr, as referred to in Bruck, vol. i., p. 500, he was born in A.H. 510. Ibn Rajab, in Tabaqât al Hanâbilah, vol. i., fol. 264, however, after discussing the three dates, namely, A.H. 508, 509, and 510, says that

according to an autograph note of the author, he was born in A.H. 511 or 512.

و وجد بخطه لا احق مولدي غيراه مات و الذي في سنة
اربع عشر و قالت والدة كان لك العمر نحو ثلاثة سنتين
فعلى هذا يكون مولده سنة احدى عشره او اثنى عشره

This date agrees with that given by Muhammad bin Ahmad bin 'Umar bin al Husain bin Khalaf al Bagdadi, better known as Ibn al Qat'i, (d. A.H. 634 = A.D. 1236). Ibn al Jawzi lost his father at the age of about three years, in A.H. 514 = A.D. 1120. After the death of his father he was placed under the charge of Shaikh Ibn Nasir (d. A.H. 556 = A.D. 1161), whose name the author mentioned on fol. 7*. He took keen interest in the education of the orphan, and in course of time gave him lessons from the Musnad of Imam Ahmad bin Hanbal and other works. He travelled to different countries for the sake of learning, and, according to Dahabi, studied under eighty-seven shaikhs. Jawzi made himself master of all the branches of Muhammadan literature, and, referring to this, Yafi'i and some other biographers say that Jawzi was Imām of his time. As an eloquent preacher he had no equal anywhere, and it is stated that his sermons, which attracted not less than ten thousand persons, were attended by kings, nobles and khalifas. According to the statement of his grandson, Shamsaddin Abū 'al Muzaaffar Yūsuf Qizuglū, commonly called Sibṭ Ibn al Jawzi, سبط ابن الجوزي (d. A.H. 654 = A.D. 1257). Ibn Jawzi copied out 20,000 books with his own hand. The same Sibṭ Ibn al Jawzi states that Ibn Jawzi converted 20,000 infidels to Islām, and one lakh of people pronounced repentance of their sins on his hand, as the result of his preaching. The total of the works composed by Ibn Jawzi as given by Sibṭ Ibn al Jawzi is 250 or more, while Dahabi remarks that up to his time he did not know any other author who had written such a large number:—

ما علمت اعدا من العلماء.— صنف ما صنف هذ الرجل العظيم

Ibn Jawzi died in A.H. 597 = A.D. 1250.
The present volume beginning thus:—

كتاب المشكل من مسند أبي بكرة و اسمه نقح .. و جملة
ماروى عن رسول الله صلى الله عليه وسلم ما به و اثنان و ثلاثون

عديبا اخرج له منهافي الصحف اربعه عشر عديبا من المشكل
في الاول الخ

On fol. 97^a the author refers to his other work *Talqīḥ* (تلقيق). See Brock., vol. i., p. 500. In the MS. copy of *Tabaqāt al Huffāz*, vol. ii., fol. 98^a, as well as in the printed copy of the same, vol. iv., p. 134, we find that Dahabi, probably by mistake, calls this work *Kashf al Muṣhkīl* as *Ṣīḥāḥ*, which he says is in four volumes. The *Kashf al Muṣhkīl* as *Ṣīḥāḥain* is distinctly mentioned in the list of the author's compositions given by Ibn Qatī'i and Ibn Rajab; neither refers to *Kashf Muṣhkīl* as *Ṣīḥāḥ* by Ibn Jawzi. See also *Hajj Khal.*, vol. v., p. 215. The work is not mentioned in any catalogue.

For the author's life see: *Huffāz*, vol. iv., p. 134; *Tabaqāt al Hanābilah*, vol. i., by Ibn Rajab, fol. 264^a; *Ibn Khallikān*, vol. i., p. 279; *Mir'at al Jinān*, fol. 371^b; Brock., vol. i., p. 500.

Contents:—

- fol. 1^a. كشف المشكل من مسند أبي بكره
- fol. 5^a. كشف المشكل من مسند بريده بن الصبيب
- fol. 8^a. كشف المشكل من مسند عائذ بن عمرو العزلي
- fol. 8^b. كشف المشكل من مسند سمرة بن جندب
- fol. 10^a. كشف المشكل من مسند معثيل بن يسار العزلي
- fol. 11^a. كشف المشكل من مسند مالك بن الغوريت
- fol. 11^b. كشف المشكل من مسند جندب بن عبد الله
- fol. 12^a. كشف المشكل من مسند معينيتب
- fol. 13^a. كشف المشكل من مسند مجاشع و مجالد البني مسعود
- fol. 13^b. كشف المشكل من مسند يعلی بن امية

fol. 13^b.

كُفَّ الشَّكْلُ مِنْ مُسْنَدِ مَعَاذَ بْنِ جَبَلٍ

fol. 14^a.

كُفَّ الشَّكْلُ مِنْ مُسْنَدِ أَبِي كَعْبٍ

fol. 17^a.

كُفَّ الشَّكْلُ مِنْ مُسْنَدِ أَبِي طَلْحَةَ زَيْدَ بْنِ سَهْلٍ

fol. 18^a.

كُفَّ الشَّكْلُ مِنْ مُسْنَدِ عَبَادَةَ بْنِ الصَّامِتِ

fol. 19^a.

كُفَّ الشَّكْلُ مِنْ مُسْنَدِ أَبِي ابْوَبِ الْأَنْصَارِيِّ

fol. 22^a.

كُفَّ الشَّكْلُ مِنْ مُسْنَدِ أَبِي بُرْدَةَ هَانِيَ بْنِ نَيَارٍ

fol. 22^b.

كُفَّ الشَّكْلُ مِنْ مُسْنَدِ زَيْدَ بْنِ ثَابِتٍ

fol. 24^a.

كُفَّ الشَّكْلُ مِنْ مُسْنَدِ عُمَرَ وَبْنِ عُوفِ الْمَزَّلِيِّ

fol. 25^a.

كُفَّ الشَّكْلُ مِنْ مُسْنَدِ أَبِي لَيَّاَهِ الْأَنْشَارِيِّ

fol. 25^b.

كُفَّ الشَّكْلُ مِنْ مُسْنَدِ عَبْيَانَ بْنِ مَالِكٍ

fol. 25^a.

كُفَّ الشَّكْلُ مِنْ مُسْنَدِ سَهْلَ بْنِ حَنْيَفَ

fol. 27^a.

كُفَّ الشَّكْلُ مِنْ مُسْنَدِ قَيْسَ بْنِ عَبَادَةَ

fol. 28^a.

كُفَّ الشَّكْلُ مِنْ مُسْنَدِ أَمِيدَ بْنِ حَضِيرٍ

fol. 28^b.

كُفَّ الشَّكْلُ مِنْ مُسْنَدِ كَعْبَ بْنِ مَالِكٍ

fol. 30^a.

كُفَّ الشَّكْلُ مِنْ مُسْنَدِ أَبِي أَمِيدِ مَالِكَ بْنِ رَبِيعَةِ السَّاعِدِيِّ

fol. 32^a.

كُفَّ الشَّكْلُ مِنْ مُسْنَدِ أَبِي قَتَادَةِ الْأَنْصَارِيِّ

fol. 37.

كُفَّ الشَّكْلُ مِنْ مُسْنَدِ أَبِي جَهَنَّمِ الْأَنْصَارِيِّ

- fol. 37. كشف الممكل من مسند أبي الدرداء الانصاري
- fol. 39^a. كشف الممكل من مسند أبي حميد عبد الرحمن بن سعد الساعدي
- fol. 40. كشف الممكل من مسند عبد الله بن سالم رضي الله تعالى
- fol. 41^a. كشف الممكل من مسند سهل بن أبي حسنة
- fol. 42^a. كشف الممكل من مسند ظهير بن رافع
- fol. 42^b. كشف الممكل من مسند رافع بن خدج
- fol. 44^a. كشف الممكل من مسند عبد الله بن زيد الانصاري
- fol. 45^a. كشف الممكل من حديث مسند عبد الله بن يزيد الطمفي
- fol. 45^b. كشف الممكل من مسند أبي مسعود الانصاري
- fol. 48^a. كشف الممكل من مسند شداد بن اومن
- fol. 48^b. كشف الممكل من مسند النعمان بن بشير
- fol. 49^a. كشف الممكل من مسند عبد الله بن أبي او فلي
- fol. 51^a. كشف الممكل من مسند زيد بن ارقم
- fol. 52^a. كشف الممكل من مسند ثابت بن الصحاح
- fol. 53^a. كشف الممكل من مسند البراء بن عازب
- fol. 59^a. كشف الممكل من مسند زيد بن خالد الهمي

fol. 60^b.

كتف المتكل من مسند سهل بن سعد بن الساعدي الانصاري

fol. 66^a.

كتف المتكل من مسند مالك بن صعنة

fol. 66^b.

كتف المتكل من مسند كعب بن عجرة

fol. 67^a.

كتف المتكل من مسند سلمة بن الاربع

fol. 71^a.

كتف المتكل من مسند عبد الله بن العباس

fol. 111^a.كتف المتكل من مسند أبي عبد الرحمن عبد الله بن عمر
بن الخطاب

Beside the present work and the works mentioned by Brock., vol. i., p. 500, the following compositions of the author are enumerated by Ibn Rajab and other biographers:—

COMMENTARIES AND THE VARIOUS READINGS OF THE QUR'ĀN.

(1) الاهارة الى القراءة المختارة (6) in كتاب المغني في التفسير (1)
81 parts. in 4 parts.

(2) تذكرة المنتبه في عيون القرآن (7) تيسير البيان في تفسير القرآن
المفتقبة

(3) كتاب تذكرة الأديب في (8) ورود الأخضان في فنون الا (8)
اللغة في تفسير الغريب in 1 part.
in 1 vol.

(4) لزحة النواظر في الوجه و (9) عمدة الرامخ في معمرة النامش (9)
النظائر in 5 parts.
in 1 vol.

(5) المصنف باكف اهل الرسم (10) النواظر في الوجه و النظائر (5)
في علم النامش و
an abridgment of the
preceding work. المنسوخ
in 1 part.

THEOLOGY.

- (1) مسلك العقل (4) منهاج الوصول الى علم الا صول, in 5 parts.
 (2) بيان عفة القائل يقدم افعال العباد (5) منهاج اهل الا صابة, in 1 vol.
 (3) خواص الا لهيات (6) السر المقصون
 (7) دفع شبهة التشبيه, in 4 parts.

TRADITION, LITERATURE AND TASAWUF.

- | | |
|------------------------------|-----------------------|
| نفي النفل (1) | المختب في السب (15) |
| كتاب البرحة (2) | منتخب المنتخب (16) |
| ارهاد المربيين في حكماب (3) | رسيم الرياض (17) |
| السلف الصامدين (4) | اللؤلؤ (18) |
| نقضة القائل (5) | كتب العذر (19) |
| غير الآخر (6) | كتاب الطاف (20) |
| كتاب العذير (7) | كتب الرموز (21) |
| الحادي والواهية (8) | كتاب النفيض (22) |
| اعلام العالم بعثائق ناسخ (9) | بن العصيص (23) |
| الصلبه ومسوخه (10) | الشاهد والمشهد (24) |
| السهم المصيب (11) | العلهيب (25) |
| اغابر الذخائر (12) | المدهش (26) |
| العواائد (13) | فتح الفتوح (27) |
| موت الفخر (14) | التعادي الملوكية (28) |
| جزء المغيبة (15) | محادثة العقل (29) |
| جزء المسليات (16) | لقط الجمان (30) |

- معاني المعاني (31) تلريب الطريق (51)
 المقعد المقيم (32) كتاب الرياضة (52)
 ابلاط الومسان (33) منهاج الا صابه في محبته (53)
 النبات (34) الصعاذه
 لزمه الا دبيب (35) ذخيرة الوعظ (54)
 منتهي المتسلسل (36) الرجز المعرف (55)
 حصة الواقع (37) الانس والمحبة (56)
 احكام الا شعار (38) المطروب الملهم (57)
 كتاب الا ذكيا (39) الصلاحي (58)
 الص على حفظ العلم (40) زاد الانوار (59)
 اعلام الا حباء باغلاق الا حباء (41) منهاج العابدين (60)
 تعريم المصلل (42) عقد الصنادر في دم خليفة (61)
 كتاب المصباح (43) الناصر
 كتاب عطف العلماء علي (44) كتاب ذم عبد القادر (62)
 الا مراء و الامراء على (45) غريب الصديق (63)
 النصر على مصر (45) ملح الاحاديث (64)
 المجيد العضدي (46) التصول الوضطية (65)
 الشجر التوري (47) المعتبر (66)
 ثبات الطهاء و الصواب عن (48) المحاديلات (67)
 احاديث الشهاب (49) زاهر الجواهر (68)
 كتاب التور في فضل الايام (49) الغواتيم (69)
 و الشهور
 المضارع من الا شعار (50) المرتفع (70)

HISTORY AND BIOGRAPHY.

- مناقب ابراهيم بن ادهم (12) طرائف الطرائف في تاريخ السوالف
 مناقب السفيان الترمي (13)
 الا كليل في التاريخ (2)
 مناقب المعروف الكوفي (14)
 مناقب رابعة العدوية (15)
 سير العزم الساكن الى (16) الفاخر في ایام الامام الناصر
 مناقب ابي بكر (5)
 اشرف الا ماكين
 مناقب علي (6)
 المختار من اخبار الا خيار (17)
 حجالة المنتظر بشرح احوال (18)
 فضائل عمر بن عبد العزيز (7)
 المضر
 فضائل معيد بن مسيب (8)
 ذكر كبار الصفاظ (19)
 مناقب امام الشافعي (9)
 اهراق المولاي (20)
 فضائل العرب (10)
 مناقب اصحاب الصدیق (21)
 مناقب فضیل بن عیاض (11)

JURISPRUDENCE.

- اسباب الهدایة لا ربیب (6) الانصاف في مسائل العدال (1)
 كتاب معصر المختصر (2)
 البداية
 كتاب درء اللوم و الضيم في (7)
 كتاب البذلة (3)
 صوم يوم الغيم
 كشف الظلمة (4)
 المنفعة في المذاهب الاربعة (8)
 العبادات الفمس (5)

The colophon runs thus:—

کمل نصت مشکل الصعیین لابی الفرج ابن الجوزی رحمة الله تعالى علی ید افقر العباد لرحمه ربه العلی محمد بن محمد بن علی العسینی الشہیر بالطنطاوی

Written in good *Naskh*, within gold ruled borders, bearing a headpiece at the beginning.

Not dated, apparently 12th century A.H.

Scribe **محمد بن محمد بن علي الصيبي**

No. 204.

fol. 504; lines 19; size 14 × 10; 10 × 7.

الجمع بين الصحيحين

AL JAM' U BAIN AS SAHIHAIN.

A collection of Hadis from *Şahih Bukhari* and *Muslim*.

By Abū 'Abdallāh Muḥammad bin Abī Naṣr Fūtūḥ bin 'Abdallāh bin Ḥumādī al Azdi al Ḥumādī al Andalūsī al Miyāraqī. ابو عبد الله محمد بن أبي نصر فتوح بن عبد الله بن حمادي الازدي الهمداني الميورقي, who was born in Miyāraq some time before A.H. 428 = A.D. 1029, and studied under many traditionists and scholars, among whom the two foremost are: Ibn 'Abdal Barr al Qarṭabī al Mālikī (d. A.H. 463 = A.D. 1070) and Ibn Ḥazm (d. A.H. 456 = A.D. 1064). It is said that Ḥumādī learnt for a considerable period of time under Ibn Ḥazm, studying all his compositions. He travelled to Mecca, 'Irāq, Syria, Egypt and Qusṭāt, and finally settled in Bagdād. Dahābī says that Ḥumādī first travelled to Mecca in A.H. 448, and met there with كريمة المرزوقي, Karimah al Marwāzī, a well-known female traditionist of Mecca ولقى بركة كريمة المرزوقي اول رحلته و كان في سنة ثمان (واربعين) ; but referring to this account the author states, on fol. 502, that he repeatedly studied *Bukhari* under Karimah bin Ahymad bin Muhammed bin Ḥātim al Marwāzī, as would appear from the following Isnād of the author to *Şahih Bukhari* and *Muslim*, mentioned on fol. 502^a:

فاما اسنادنا في هذين الكتابين فقد رويها كتاب الإمام أبي عبد الله البخاري بالمغرب على غير واحدة من شيوخنا باسناد مختلفة تصل بابي عبد الله محمد بن إومييف بن مطر بن صالح إن بشر

بن ابراهيم الفربيري عن البخاري تم قرائته يمكّة اعزها الله على
المرأة الصالحة كريمهه بنت احمد بن محمد بن حاتم المروزي خير
مرة لعلو اسنادها فيه . . . واما كتاب الامام اي الصحن مسلم بن
حجاج البصري فسمعناه بالقطط قراءة على الشيخ الصالح اي
عبد الله محمد بن الفرج بن عبد الولي الانصاري وهو روایته
عن ابي العباس احمد بن الصحن العافظ الرازى مسند منه يمكّة
سنة ست واربع مائة . . . الخ

Humaidi collected a large number of books, which he bequeathed
for public use, as would appear from the following versified testament
(Waqfnāmah) of the author quoted at the end of this copy:—

اعبّت لنفسِي و ما اتعبّتها عبّا
لكن لا قف (لاوقف) ما جمعت من كتبِي
على الذين لهم في نسّها غرض
او رغبة في اقتناء العلم والادب
وما اريد من ورثة حسن الدّناء ومن
رب السّماء، جزا، السعي و الطلب
والله ينصر من يعشي عزيمتنا
فيها و يرفعه في ارفع الرّتب
امضيّتها بتعلة لله محتسباً فيها
فيها الشّواب و رضوانا و لامبب (لامبب)
اشهدت رأي و اهل الدين فاختسبوا
فيها الفهادة حتى فعل محاسب
لازلتكم ابداً تصبون مجدكم
بالصالحات التي تحيط على القلب
و من يبدلها بعد السماح له
غتصد تعرضاً للأفات و العطـ

اني مطرور و اوراق مؤلثة
 تبيع در مساعيه بمحتلب
 اعيذه و جميع الناس كلهم
 من ان يمروا بسط الله و الغضب
 يارب النب لنا فاعصم جماعتنا
 من كل بائنة في الدين والصبا
 و من دعا لي بالغفران فاقض له
 بالغير في كل موجود و مرتب
 وانفع بكثبي من يسعى رضاك بها
 وارفعه بالعلم في مبر و مرتب
 هذا يعطي وقد اشهدت ناظره
 و في الادل له نوع من الشرب

Humaidi died in A.H. 488 = A.D. 1095. His biographers say that at the time of his death, he asked Muzaaffar, a noble of Bagdad, to bury his dead body near the tomb of Bisr al Hâfi, but that the Amir, having no regard to the will of Humaidi, buried him in some other place, and it is said that subsequently, in A.H. 491, the Amir saw in a dream that Humaidi threatened him for disregarding his will, so he removed the dead body, still quite fresh, to the place desired by him.

Beginning :—

الصد لله الذي لا يحصل نعمته ولا ينال كرمه — و صلي الله
 على محمد الذي اثارت آياته و اوضحت بياء الخ

In the prefaces the author, after dealing with the merits of Sahihain, states that the sole object of the present collection is the convenience of readers. The Isnâd omitted throughout with a few exceptions, and some explanatory notes are added in some places. The system observed in the arrangement of traditions is according to Musnad Hâdiṣ of Sahâbi in order of merit. Although it is stated in the preface that the work is divided into five classes, we find that only the following four classes are enumerated :—

- | | |
|------------------------------|-----------------|
| (3) مسند المكثرين | (1) مسند عصره |
| (4) مسند المقدمين بعد العترة | (2) مسند النساء |

while no reference to these classes is found anywhere in the text of MS. Each Musnad is divided into the three following sub-classes:—

العتيق عليه افراد البخاري افراد مسلم

Beside the present work mentioned by Brock., vol. i., p. 368, the following works of the author are enumerated by Dahabi and Ahmad bin Muhammad al Muqri:—

- (1) كتاب تاريخ الإسلام
- (2) جذوة المقتبس في أخبار علماء الأندلس
- (3) كتاب الذهب المسروك في وعظ الملوك
- (4) كتاب من أدعى الأمان من أهل الإيمان
- (5) كتاب مخاطبات الأصدقاء في المكاتبات واللقاء
- (6) كتاب تسهيل إلى علم الترميم
- (7) كتاب ذم النعيمة
- (8) كتاب ما جاء من النصوص والأخبار في حفظ الجار
- (9) كتاب الاماني الصادقة

The work is rare. Brock., vol. i., p. 368, says that only one copy is mentioned in Cairo, vol. i., p. 325.

Towards the end of fol. 502^b-504^a a chapter on the cause of the variance of opinion of the four Imams is added.

For the author's life see Huffaz, vol. iv., p. 17; Mir'at al Janān, fol. 280^a; Ibn Khallikān, vol. i., p. 485; Nafh al Tib, vol. i., p. 375.
Written in good Naskh. Not dated, apparently 11th century.

No. 205.

fol. 431; lines 27; size 12 × 9; 9 × 5½.

الجمع بين الصحيحين

AL JAM' U BAIN AS SAHIHAIN.

Another work consisting of the collection of Ḥadīṣ from *Bukhārī* and *Muslim*.

عبد العق بن عبد الله الرحمٰن بن عبد الله *Ishbili* and *Ibn al Kharrat*. He was born in A.H. 510 = A.D. 1116, and studied *Šahīh Muslim* under عطية ابو القاسم بن عطية, and received the *sanad* for narrating Ḥadīṣ from عاشر, and travelled to distant countries, and finally settled in *Bijāyah*, a town on the shores of a river of Africa or *Magrib*, where he was appointed *Khatib*. It is stated in *Al Mu'jib fi Talkhis Akhbār al Magrib*, edited by R. Dozy, 2nd edition, p. 197, that Abu Yūsuf Ya'qūb Amir al Mu'minin, (A.H. 580–595 = A.D. 1184–1199), wanted to kill 'Abdalhaqq for not mentioning his name in the *Khuṭbah* of Friday Prayer; but as soon as Ya'qūb had uttered his intention of killing him, he died (A.H. 581 = A.D. 1185).

The preface is wanting. The MS. opens thus:—

كتاب الإيمان والاسلام وفيه ستة أبواب — الباب الأول في
فضائلهما الخ

The work is divided into the following books:—

fol. 1^a.

كتاب الإيمان والاسلام

fol. 20^b.

كتاب العلم

fol. 23^c.

كتاب الطهارة

fol. 37^d.

كتاب الصلة

- | | |
|-------------------------|--|
| fol. 98 ^a . | كتاب الزكوة |
| fol. 106 ^b . | كتاب الصوم |
| fol. 118 ^b . | كتاب الحج و العمرة |
| fol. 149 ^a . | كتاب النكاح |
| fol. 158 ^a . | كتاب الطلاق |
| fol. 163 ^a . | كتاب العدة و الاستيراء |
| fol. 166 ^a . | كتاب العتق و التدبير و المكاتب و حقوق العماليك |
| fol. 168 ^b . | كتاب الایمان و النذور |
| fol. 173 ^a . | كتاب البيوع |
| fol. 184 ^a . | كتاب الكسب و طلب العامل |
| fol. 185 ^a . | كتاب الدين |
| fol. 186 ^a . | كتاب الرهن |
| fol. 186 ^a . | كتاب الهبة |
| fol. 188 ^a . | كتاب المزارعة و الشرب و احياء الموت |
| fol. 188 ^b . | كتاب اللقطة |

fol. 190^a.

كتاب العيد و الذبائح

fol. 190^b.

كتاب القصاص و الديمة و الشسامة

fol. 200^a.

كتاب الصدور

fol. 208^a.

كتاب الصلاة و الامارة و الفضائل

fol. 212^a.

كتاب الجهاد (is defective at the end)

fol. 245^a.

كتاب الصبر (is defective at the beginning)

fol. 244^a.

كتاب الاذكار و الدعوات

fol. 270^a.

كتاب الادب

fol. 286^a.

كتاب الاطعمة

fol. 294^a.

كتاب اللباس و الزينة

fol. 302^a.

كتاب الطب و الرقى

fol. 311.

كتاب خلق العالم

fol. 316^a.

كتاب الفحائل

fol. 410^a.

كتاب الشسامة و ما يتعلق بها

Each book is subdivided into Faṣls and Furū'.

For other copies comp. Br. Mus., 1563; Cairo, 325; Golziber M. St., ii., 270.

Besides the works mentioned in Brock., vol. i., p. 371, the following are enumerated in Huffáz, vol. iv., p. 144:—

- (1) كتاب العتيل من العديت (3) كتاب حافل
 (2) كتاب في الرقائق (4) كتاب جامع من الكتب الستة

For the author's life see: Ḥuffāz, vol. iv., p. 144; Tahdīb al Asmā', fol. 99^a; Mirāt al Janān, fol. 351; Brock., vol. i., p. 371.

Hadîs omitted by the scribe in the copy, are noted on the margin in different hands.

Written in ordinary Naskhi.

Not dated, apparently 11th century.

No. 206.

fell. 347; lines 20; size 11³ x 8; 8 x 5.

الجلد الرابع من المستدرك

The Fourth Volume of the Mustadrak.

A collection of *Sahih* *Hadîṣ* not mentioned by *Bukhârî* (see above, nos. 129-49), nor by *Muslim* (see above, nos. 188-91), but, according to the author's view, coming under the category of *Sahîh* *Hadîṣ*, according to the conditions laid down by *Bukhârî* and *Muslim*. *Dahabi*, however, maintains that almost all the *Hadîṣ* in this work cannot be reckoned as *Sahîh* *Hadîṣ* (داریب ان فی المستدرک) احادیث کثیرة لیست علی شرط الصحة بل فیه احادیث موضوعة (شار المستدرک باخراجها; see *Husnâz*, vol. iii., p. 242).

By Muḥammad bin 'Abdallāh bin Muḥammad al Ḥakīm an Naisābūrī, مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْحاكِمُ النَّيْسَابُورِيُّ, commonly called Ibn-al-Bayyī', ابْنُ الْبَيْعَيْ. He was born in A.H. 321 = A.D. 933, and from

his boyhood began to study Ḥadīṣ under his father and others. At the age of twenty, in A.H. 341, he journeyed to Ḥirāq, and in the same year, after performing a pilgrimage to Mecca, began to travel far and wide in order to acquire a fuller knowledge of Muhammadian literature. Dāḥabī, vol. iii., p. 242, says that Ibn al-Baiyī' studied under about two thousand wise men, and that as a traditionist and author he secured a wide reputation. Some of his biographers attack him as a Rāғidī (راغدي), while Dāḥabī and some others call him a Shī'ī (شيعي). قلص اما الصرافه عن خصوم علي فظاهر اما (ام الشعبيين فمعظم لهم بكل حال فهو شيعي لا راغدي ; see Ḥuffāz, vol. iii., p. 248. It is strange that Subkī, who defends Ibn al-Baiyī' and calls him Sunnī, basing his statement on the opinion of different biographers, should mention Dāḥabī as one of his sources. Ibn Baiyī' died in A.H. 405 = A.D. 1014.

Beginning :—

تسمية ازواج رسول الله صلى الله عليه و سلم في الجاهلية
و الاسلام حدثنا ابوالعباس محمد بن يعقوب حدثنا ابو
امامة عبد الله بن امامه العلبي — ثنا حجاج بن اي منيع عن
جده عبيد الله بن زياد عن الزهري قال لزوج رسول الله صلى
الله عليه و سلم التي عمرة امرأة

Beside the author's works mentioned in Brock., vol. i., p. 166, the following are enumerated in Ḥuffāz, vol. iii., p. 242 :—

- | | |
|---------------------------|-------------------|
| (1) تاریخ نیساپور | (4) كتاب الاکمل |
| (2) كتاب مركزي اخبار | (5) فضائل الشافعی |
| (3) المدخل الى علم الصميم | |

For the author's life see : Ḥuffāz, vol. iii., p. 242; Subkī, vol. iii., fol. 214^a; Mirāt al Janān, fol. 243^a; Isnāwī, fol. 143^a; Ṭabaqāt by Ibn Mulaqqin, fol. 40^a; Ibn Shahbāh, fol. 26^a; Ibn Khallikān, vol. i., p. 484.

See also : Goldziher, 273; Ḥaj. Khal., vol. v., p. 321.

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The colophon, dated A.H. 1026, says that this copy is the fourth or the last volume of the Mustadrak, written in A.H. 1026:—

آخر كتاب الاهوال وهو اخر كتاب الجامع الصحيح المستدرك
 تاليف العاكم الامام اي عبد الله محمد بن عبد الله بن محمد بن
 حمدوية . . . و كان الفراغ من تزبيدة ضحي يوم الاثنين من شهر
 رمضان سنة ١٠٣٦

No. 207.

fol. 401; lines 27; size $9\frac{1}{2} \times 7$; 7×5 .

مسارق الانوار على صاحب الاقار

MASHĀRIQ AL ANWÂR 'ALÂ
SIHÂH AL ÂSÂR.

A commentary on the difficult words and phrases of Muwaṭṭa', Bukhâri and Muslim, with the correction of the mistakes as to the Hadîṣ, Isnâd, names and distinctive places of the traditionists, made by scribes and traditionists, by Abû al Faḍl 'Iyâṣ bin Mûsâ bin 'Iyâṣ al-Yâḥṣâbi as Ṣubṭ al-Mâlikî, ابو الفضل عياض بن موسى بن عياض

اليمضي السبتي. His grandfather originally belonged to Andalus (Spain), but the author was born in Sabta, A.H. 476 = A.D. 1083, where he settled. He studied under **الحافظ أبو علي الفساني**, from whom he first received the sanad for narrating Hadîs, and after the death of Gassâ'î, in A.H. 498, he travelled to Andalus and studied under various traditionists and scholars in Qarâba, where, according to his own statement in the preface, he received the sanad for narrating Hadîs of Muwaṭṭâ', Bukhâri and Muslim. 'Iyâd was appointed Qâdi of Granada in A.H. 532, and died in Morocco in A.H. 544 = A.D. 1149.

For 'Iyâd's life and works see: Ibn Khallikân, vol. i., p. 329; Huffâz, vol. iv., p. 99; Mirât al Janâ'î, fol. 315; Brock., vol. i., p. 369.

The work is arranged in the following alphabetical order:—

ا ب ت س ج ح د ذ ر ذ ط ظ ك ل م
ن ص ض ع غ ف ق م ش ه و ل ي

'Abdarrahmân bin Muhammâd bin 'Ali bin Ahmad (8th century A.H.) says in his *Bahr al-wuqâf*, fol. 76 (Bankipore Library copy), that this order of the letters was observed in former times in Africa.

Beginning:—

الحمد لله مظہر دینہ العبین — وحائلہ من شہی البطلین الح

The work is mentioned in Alger, 540; Cairo, i., 420.

Written in good Naskh.

Not dated, apparently 9th century A.H.

عبد الله بن شمس الدين محمد الموصري

No. 208.

fol. 366; lines 25; size 11 × 6½; 7½ × 4.

سن ابی داؤد

SUNAN U ABÎ DÂ'ÛD.

The 3rd of the six canonical collections of traditions, in two parts, bound in one volume.

Part I.

Beginning with the Isnâd thus:—

اخبرنا الشيخ الاجل الامام العالم الثقة الصدوق عمدة
العلم برهان الدين محمد بن نصر بن ابي الفرج امتنع
الله المسلمين ببيانه و رضي عنه و ارضاه قال اخبرنا الامام
الحافظ ابو طالب محمد بن محمد بن ابي زيد العلوى . . . باب
الرجل يتبعوا لبؤله

أبو داؤد Abū Dā'ud Sulaimān bin Ash'aṣ as Sijistānī, سليمان بن اشعث السجستاني, was born in Sijistan A.H. 202 = A.D. 847.

There is some controversy regarding his birthplace, سجستان. Some assert it to be a village in Baṣra (see Yāqūt, vol. iii., p. 44), while others take it to be the well-known town in Harāt, and the latter statement is supported by the later biographers, such as the author of *Ansāb-u-Sam'āni*, fol. 166*, *Wafīyat al a'yān*, vol. i., p. 214, and *Huffāz*, vol. ii., p. 177. He studied many branches of Muhammedan literature, travelled to Hijāz, Egypt, and Syria, and attended lectures by many renowned traditionists, such as امام احمد بن حنبل d. A.H. 241 = A.D. 855, and ع عبد الله بن مسلمة القعنبي d. A.H. 221 = A.D. 836.

Abū Dā'ud secured an exceptional reputation in Ḥadīṣ, and was unanimously admitted to be the Imām of the subject. It is stated in *Huffāz*, vol. ii., p. 177, and *Mirāt al Janān*, fol. 172*, on good authority, that the Ḥadīṣ was as easy for him as the iron was soft for the prophet Dā'ud. لبن لابي داؤد المديك كمالين لداؤد الصدید. Many traditionists have narrated Ḥadīṣ from him; among them the following are the foremost: Abū 'Isā Turmādī (d. A.H. 279 = A.D. 829) and Abū 'Abdarrahmān Nasā'ī (d. A.H. 303 = A.D. 915), authors of the 4th and 5th canonical collection of traditions. Abū Dā'ud finally settled in Baṣra, where he died in A.H. 275 = A.D. 888.

See, for his life: *Ansāb-u-Sam'āni*, fol. 166*; Ibn Khallikān, vol. i., p. 214; *Huffāz*, vol. ii., p. 177; Hāj. Khal., vol. iii., p. 622; Brock., vol. i., p. 161.

According to the author's own statement, quoted in *Huffāz*, vol. ii., p. 179, the present work consists of four thousand and eight hundred Ḥadīṣ selected from some 500,000. Tabaqāt Abū Ya'la, fol. 67*, and Ibn Khallikān, vol. i., p. 214, tell us that it was highly admired by Imām Ahmad bin Ḥanbal, to whom the author submitted

it for approval. It is his only work. Foll. 1-4 contain a collection of various Isnâds of several *Mashâikh* for narrating the Sunan of Abû Da'ud. These Isnâds, according to the colophon, Part I., were copied from a copy of the Sunan, dated A.H. 612, written by *Fatâh Burhânuddin*, an eminent traditionist, who died in A.H. 619. See *Huffâz*, vol. iv., p. 175.

الصَّنْ وَ عَبْدُ الصَّمِيمِ الْعَدَادِيِّ
Scribe

Part II.

Beginning with the Isnâd thus:—

اَخْبَرْنَا الشَّيْخُ التَّقِيَّهُ اَبُو الصَّنْ عَلَى بْنُ خَلْفِ الْعَسَانِيِّ —
كِتَابُ الْفَرَائِضِ . . .

and ending with the last Hâdiṣ of the Sunan.

For other copies see: Berlin, 1246-48; Munich, 121; Paris, 707/8; Bodl., i., 207; Alger, 494; Jeni, 208.

The work has been printed in Delhi A.D. 1890 = A.H. 1307, Cairo A.H. 1280 = A.D. 1863, Lucknow A.H. 1305 = A.D. 1888.

For its various commentaries see: Hâjî Khal., vol. ii., p. 622; Brock., vol. i., p. 161.

Both the parts are written in one hand; good *Naskh*.

Not dated, apparently 10th century A.H.

No. 209.

fol. 191; lines 22; size 8 × 6½; 7 × 5.

الثَّالِثُ لِسْنُ اَبِي دَاؤُودِ

A very old copy of the 3rd or the last part of the Sunna, beginning with the *بَابُ شَرْحِ الْكِتَابِ*, and ending with the last Hâdiṣ of *بَابُ هُدْجَةِ السَّنَةِ*, corresponding with p. 183-275 of the Delhi printed edition, dated A.H. 1272.

The following colophon says that the present copy was written in Alexandria, dated A.H. 576, and compared with a copy which belonged to *Sanâd bin 'Inâ' al Azdi*, مُسَدِّدُ بْنِ عَنَانِ الْأَزْدِي (d. A.H. 541 = A.D. 1146, see *Husn al Muhiqârah*, fol. 224), who had

compared his copy with the copy belonging to Tarṭusi, d. A.H. 520 = A.D. 1126, from whom Saṇad bin ‘Inān had got permission to narrate the Sunan:—

لِمَ كُتِّبَ الْكِتَابُ بِعُوْنَ اللَّهِ قَاتِلِتْ جَمِيعَهُ بِسْمِهِ التَّعْيِيْهِ
سَنَدُ بْنُ عَنَانَ الْأَزْدِيِّ وَ قَاتِلَهُ الْفَقِيْهُ — مِنْ نَسْخَةِ الطَّرَطُومِيِّ
بِعَدِيْنَةِ الْأَسْكِنْدِرِيَّةِ وَ كَانَ الْفَرَاغُ مِنْ نَسْخَهُ وَ مِثَالَتِهِ فِي الْعَشْرِ
الْأَوَّلِ مِنَ الْمَعْرُومِ مِنْ سَنَدٍ مَسْتَ وَ مَبْعَدَنَ وَ خَمْسَائَةَ قَالٍ
الْفَقِيْهُ سَنَدُ وَ حَدَّلَنَا بِهِ أَيْضًا الْفَقِيْهُ أَبُو بَكْرٍ مُحَمَّدُ بْنُ الْوَلِيدِ
الْطَّرَطُومِيِّ عَنْ شَيْخِهِ قَاضِيِّ أَبِي الْوَلِيدِ الْبَاجِيِّ عَنْ عَبْدِ اللَّهِ بْنِ
الْوَلِيدِ عَنْ أَبِي مُوسَىِّ عَمِيلِ بْنِ خَلْفٍ عَنْ أَبِي بَكْرٍ مُحَمَّدِ
بْنِ بَكْرٍ بْنِ دَاءِهِ عَنْ أَبِي دَاؤِدَ . . . وَ سَعَتْ جَمِيعَهُ عَلَى
الْفَقِيْهِ أَبِي الطَّاهِرِ (أَبِي عَوْفٍ) مَعَ سَيِّدِ الدِّينِ وَ الْجَمَاعَةِ سَهْدَةَ
خَمْسَ وَ مَبْعَدَنَ وَ خَمْسَائَةَ

In the same colophon the anonymous scribe says that he studied the whole work under Abū at-Tāhir, whose full name is Abū at-Tāhir Ismā‘il bin Makki bin ‘Isā bin ‘Auf al-Iskandarāni, أَبُو الطَّاهِرِ إِسْمَاعِيلَ بْنِ مَكْكَيِّ بْنِ عَيْسَى بْنِ عَوْفِ الْأَسْكِنْدِرَانِيِّ, d. A.H. 581 = A.D. 1185; see Ḫusn al-Muḥājrah, fol. 224*, and Ḥuffaz, vol. iv., p. 130.

Foll. 181–191 contain a copy of the letter of Abū Dā’ad to the people of Mecca, regarding the merits of the present work. This letter is quoted here on the authority of Abū Bekr Muhammād bin Walid at-Tarṭusi, d. A.H. 520 = A.D. 1126, but in the printed edition the same letter is quoted without authority.

A note written at the end by Ḥusain bin Yūsuf al-Ḥusaini, حُسَيْنٌ بْنُ يُوسُفِ الْحُسَيْنِيِّ, says that in A.H. 584 he, with a group of traditionists named here, studied ḥadīṣ contained in this copy, under Abū al-Majīd bin al-Ḥusain bin al-Ḥasan bin Alīmād bin Dalīl al-Kindi, عبدُ الْمُجِيدِ بْنِ الصَّبِّيْنِ بْنِ اَحْمَدَ بْنِ دَلِيلِ الْكَنْدِيِّ:—

سَعَ جَمِيعُ هَذَا الْجَزءِ عَلَى الشَّيْخِ الْإِمامِ الْفَقِيْهِ أَبِي الْمَفْضِلِ
عَبْدِ الْمُجِيدِ بْنِ الصَّبِّيْنِ بْنِ اَحْمَدَ بْنِ دَلِيلِ الْكَنْدِيِّ بِعَقْدِ

روايته عن الشيخ الثقة الامام ابي يكر محمد بن وليد الطقطومي — قال اخبرنا الشيخ ابو علي بن احمد بن علي التستري بالبصرة في شهر شوال سنة ثمان و سبعين و اربعين — قال حدثنا ابو عمر القاسم بن جعفر بن عبد الواحد الهاشمي — قال حدثنا ابو علي محمد بن احمد التولى عن مصنفه (sic) وفقه الله بقراءة ابي عبد الله محمد بن عبد العالك الانصاري ثم الترطبي و سماع الجماعة في هذا — (sic) و المفيف الصالح ابو محمد عبد الوهاب بن خلف الصيرفي و عبد الملك بن محمد عبد الملك الزيادي — و سليمان بن عثمان بن مصلوف الصداد و ناصر بن عبد العزيز الصنهاجي و عبد العزيز بن عبد القوي الواقع الطيب و ابو الربيع سليمان بن حجاج العسبي و ابو محمد بن محمد بن ابي محمد بن محمد بن ذرقون (sic) و ابو محمد عبد العزيز بن طاهر المواردي — و عبد القادر بن عبد الواحد بن طاهر ابن ابراهيم الازدي و محمد بن عمر بن محمد بن عمر و مظفر بن يحيى بن ادريس الجذامي و اخرون و ذلك في مدة اخر جمادى الآخر (الاخرون) سنة اربع و ثمانين و خمسماة و كتبه حسين يوسف المصيبي و سمع مع الجماعة المذكورين سنة اربع و ثمانين و خمسماه

The above note is verified by 'Abd al Majid bin Dalil al Kindi himself, thus:—

الامر على ما ذكر و كتبه عبد العجيد بن دليل في تاريخه

Another note, dated A.H. 634, says that the Ḥadīṣ, marked in red (from foll. 1-72^a), were studied by Abū al Barakāt Aḥmad bin 'Abdallāh bin Muḥammad, ابوا البركات احمد بن عبد الله بن محمد (d. A.H. 671 = A.D. 1243, see Ḥuṣn al Muḥīṭrah, fol. 185^a), and other traditionists mentioned in the note, under Muḥammad 'Abd al Mu'ti bin Muḥammad bin 'Abd al Mu'ti, عبد المعطي بن محمد بن عبد المعطي who received the Sanad from the aforesaid 'Abd al Majid bin Dalil:—

قرأت الأحاديث المعلمة بالصورة من هذا الكتاب على الشيخ الإمام الفاضل الزاهد الورع الكامل بحديد التبراس محمد بن عبد المعطي بن محمود بن عبد المعطي القاه الله بساع لجمع كتامه، السن من ابن دليل بسنده فسمع الفتاوى، السادرة أبو ذكريا بصيغة ابن محمد أبو يوسف بن القطيبة و عبد العزيز بن يوسف التميمي و أبو البركات احمد بن عبد الله بن محمد و أبو علي عبد الرحمن بن حسن عرف بابن حسنة و عبد الوهاب بن يوسف (*sic*) و داود بن عبد التواب بن دائم بن داود و محمد عبد اللطيف بن أبي الفظر العزاعي و غيرهم . . . (*sic*). . . في يوم الجمعة العشر من ذي الحجة سنة اربع و ثلاثين و مائة باسكندرية و الصمد لله رب العالمين و صلوته على ميدنا

This note is also verified by Muhammad 'Abd al Mu'īl bin 'Abd al Mu'īl himself, thus:—

صح (*sic*) محمد عبد المعطي بن محمود عبد المعطي

Written in ordinary Naskh.

No. 210.

fol. 345; lines 25; size 14 x 9; 10 x 5.

الجامع للترمذى

AL JAMI'.

A complete copy of the 4th canonical collection of tradition.

Author: Abū 'Isā Muḥammad bin 'Isā at Tirmudī Ad-darir,

ترمذى أبو عيسى محمد بن عيسى الترمذى الضرير
is pronounced in three ways: Tirmid, Tarmid, and Turmud; but

Sam'ānī remarks that scholars generally pronounce it Turmud, والذی یقوله المتنبون و اهل المعرفة بضم التاء. و الميم (see Ansāb, fol. 70^b). According to some he was born in Mecca, A.H. 209 (see Ikmāl fi Asmā ar Itijāl by 'Abd al Haqq ad Dehlawi, fol. 229); but the earlier biographers, such as the authors of Ansāb, Waftāt, Huffāz, and Mir'āt al Janān, etc., do not fix the date and place of his birth, while Ṣalāḥuddin as Ṣafdi simply remarks in Nukat al 'Umyān, fol. 87^a, that he was born in the beginning of the 3rd century A.H. Abū 'Isā studied Ḥadīṣ under traditionists such as: قتيبة بن معبد (d. A.H. 240 = A.D. 854); علی بن حمیر (d. A.H. 242 = A.D. 856); ابو مصعب (d. A.H. 244 = A.D. 858); and محمد بن اسحاق البخاري, the author of the 1st canonical collection of tradition. Many well-known traditionists narrated Ḥadīṣ from him.

Huffāz, on the authority of some reliable sources, remarks that Turmudi had an exceptionally good memory, and was admitted on all hands to have been the Imām of Ḥadīṣ in his time. He adds that Turmudi shed so many tears in the fear of God that he at last lost his eyesight. Abū 'Isā died in Turmud, A.H. 279 = A.D. 829.

For his life see: Ansāb-u-Sam'ānī, fol. 70^b; Ibn Khallikān, vol. i., p. 484; Huffāz, vol. ii., p. 207; Mir'āt al Janān, fol. 172^b; Nukat al 'Umyān, fol. 88^a; Hāj. Khal., vol. ii., p. 548.

Beginning:—

كتاب الطهارة

باب ما جاء لالتبليغ صلوة بغير ظهور

For other copies compare: Berlin, 1246; Munich, 121; Paris, 707; Alger, No. 494; Jeni, 208; Köper, 194; A. S., 445-6; Böll, i., 207.

The work has been printed in Cairo, A.H. 1280 = A.D. 1863; Lucknow, A.D. 1888 = A.H. 1305; and with marginal notes in A.D. 1890 = A.H. 1307.

For the various commentors of the present work see: Hāj. Khal., vol. ii., p. 548, and Brook., vol. i., p. 161.

Written in ordinary Naskh.

Not dated, apparently 13th century A.H.

No. 211.

• • foll. 269; lines 22; size 10 x 6; 9 x 5.

A portion of Jami' Turmudi, designated here:—

المجلد الأول من كتاب الجامع الكبير

Beginning with the Isnad, thus:—

اعبُرنا الشَّيْنِ الْإِمَامِ الْعَالَمِ الشَّفِيِّ الْوَرِعِ رَضِيَ الدِّينُ بِهِ
 الْأَصْلَمُ أَبُو اسْحَاقِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ إِبْرَاهِيمِ الْعَزْرِيِّ رَضِيَ
 اللَّهُ تَعَالَى عَنْهُ قِرَاءَةً عَلَيْهِ وَمَا اسْمَعَ فِي شَهُورٍ مُضَانٍ مِنْ سَنَةٍ
 أَعْدَلٍ وَسَبْعِينَ وَعِصْمَانَةَ قَالَ إِبْلَالًا الشَّيْخُ الْإِمَامُ الْحَافِظُ الصَّالِحُ
 الشَّقَّ أَبُو الشَّقَّ عَبْدُ الْمَالِكِ بْنُ أَبِي القَاسِمِ بْنُ أَبِي سَهْلِ الْكَرْوَشِيِّ
 رَضِيَ اللَّهُ تَعَالَى عَنْهُ قِرَاءَةً عَلَيْهِ وَمَا اسْمَعَ فِي شَهُورٍ مِنْ سَنَةٍ
 خَمْسٍ وَارْبَعِينَ وَعِصْمَانَةَ بِبَغْدَادٍ قَالَ حَدَّثَنَا التَّاغِيُّ الزَّاهِدُ
 أَبُو عَامِرِ مُصْمُودِ بْنِ الْقَاسِمِ بْنِ مُحَمَّدٍ بْنِ مُحَمَّدِ الْأَزْدِيِّ رَحْمَةُ اللَّهِ
 عَلَيْهِ وَمَا اسْمَعَ فِي رَبِيعِ الْأَوَّلِ مِنْ أَئْنِينَ وَثَمَانِينَ وَارْبِعِمَائَةِ وَ
 اخْبَرَنَا الشَّيْخُ أَبُو لَصْرِ عَبْدِ الْعَرِيزِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمِ
 التَّرِيَاقِيِّ وَالشَّيْخُ أَبُو بَكْرِ احْمَدِ بْنِ عَبْدِ الصَّدِيقِ بْنِ أَبِي الْفَضْلِ
 بْنِ أَبِي الْحَامِدِ الْعُورَجِيِّ رَحْمَهُمَا اللَّهُ تَعَالَى قِرَاءَةً عَلَيْهِمَا وَمَا
 اسْمَعَ فِي رَبِيعِ الْآخِرِ مِنْ سَنَةِ أَعْدَلٍ وَثَمَانِينَ وَارْبِعِمَائَةِ قَالَوا
 إِبْلَالًا أَبُو مُحَمَّدِ عَبْدِ الْجَبَارِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ أَبِي الْجَرَاحِ
 الْبَرَاجِيِّ الْمَرْوَزِيِّ الْمَرْزَبَانِيِّ قِرَاءَةً عَلَيْهِ — قَالَ حَدَّثَنَا أَبُو عَبَّاسِ
 مُحَمَّدِ بْنِ فَضْلِ الْمَهْبُوبِيِّ الْمَرْوَزِيِّ الشَّيْخِ الشَّقَّ — قَالَ حَدَّثَنَا أَبُو
 عَيْسَى مُحَمَّدِ بْنِ عَيْسَى بْنِ سُورَةِ الْحَافِظِ رَحْمَةُ اللَّهِ تَعَالَى — أَبُو ابْ
 الطَّهَارَةِ — بَابُ مَا جَاءَ لِلتَّقْبِيلِ صَلَوةً بِغَيْرِ طَهُورٍ — قَالَ حَدَّثَنَا

فتيبة الع

and ending with the chapter—

النبي عن ضرب الخدام

Corresponding with the printed copy, Mirath edition, A.H. 1382 = A.D. 1865, pp. 1-226, vol. i. The text has been collated with several copies of note.

The colophon runs thus:—

الحمد لله رب العالمين حمدا دائمًا مباركا فيه كما يحب ربنا
ويرضي — وصلي الله وملائكته — على خير خلقه محمد
النبي الامي الولي المصطفى سيد المرسلين — و خاتم الانبياء
و علي آله و اهل بيته و صاحبته — اجمعين — صلوة دائمة
الى يوم الدين . . . و كتب علي بن احمد بن هبة الله
المعروف باين القراءة الطيب (sic) العربية و هو يستغفر الله —
من الزبادة و النحسان و يسأل الله العفو و الرضوان كتبه
لنفسه لفظه الله به و شفر لمن نظر فيه و دعا له بالعمر من النيران
و لجميع المسلمين و ذلك مع وفق الفراع منه في يوم الاثنين
مستهل شهر ربيع الآخر من سنة و مبعدين و خمسماة

Written in bold and good Naskh.

Dated A.H. 572.

Scribe علي بن احمد بن هبة الله المعروف باين القراءة

No. 212.

foll. 229; lines 19; size 13½ × 9½; 10 × 7.

A portion of the Jami' Turmudi, designated here:—

الجزء الثاني

Beginning with the following Isnâd :—

اَخْبَرَنَا الشَّيْخُ اَبُو الشَّجَاعِ حَمْدُ الْمُلْكِ بْنُ اَبِي الثَّاقِمِ بْنِ اَبِي
سَهْلِ الْهَرْوِيِّ الْكَرْوَوِيِّ قَرَأَهُ عَلَيْهِ وَاَنَا اَسْمَعُ فَاقْرَئْهُ قَالَ اَخْبَرَنَا
ابُو بَكْرِ اَحْمَدَ بْنُ عَبْدِ اللَّهِ الْغَوْرَوِيِّ وَابُو نَصْرِ عَبْدِ
الْعَرِيزِ التَّرِيَاقِيِّ وَالْقَاضِي اَبُو عَامِرِ مُحَمَّدِ بْنِ الثَّاقِمِ الْازْدِيِّ قَالَ اَخْبَرَنَا
ابُو مُحَمَّدِ عَبْدِ الْبَهَارِيِّ اَبُنْ مُحَمَّدِ الْبَرَاعِيِّ قَالَ اَخْبَرَنَا اَبُو العَبَاسِ
مُحَمَّدِ بْنِ اَحْمَدَ الْمَهْبُوِيِّ قَالَ اَخْبَرَنَا اَبُو عَيْسَى مُحَمَّدِ بْنِ عَيْسَى
الترمذى —

and ending with the Hâdiṣ of the chapter :—

مَا جَاءَ عَلَى الْجَالِسِ فِي الطَّرِيقِ

Corresponding with the printed edition, vol. i., pp. 57-226, and
vol. ii., pp. 1-109. The MS. bears at the end a Sanâd dated A.H. 707,
granted by Yâsuf bin 'Abdal Hâdi to some of his pupils.

Written in a beautiful Naskh.

Not dated, apparently 6th century A.H.

No. 213.

fol. 283; lines 17; size $12\frac{1}{2} \times 8$; $9\frac{1}{2} \times 5\frac{1}{4}$.

Another copy of Jâmi' Turmûdî, beginning with the chapter of—

اطعمة

and ending with the last Hâdiṣ of Turmûdî; corresponding with vol. ii.
of the printed edition.

Written in ordinary Nasta'lîq.

Not dated, apparently 13th century A.H.

No. 214.

foll. 324; lines 15; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

Another fragment of Jami', designated here:—

الجزء الثاني

Beginning with the Ḥadīṣ:—

حدثنا الانصاري — لا — معن نا — مالك عن ابي عبد الله بن ابي طلحة عن ابي هريرة عن ابي واصد الليبي — ان رسول الله صلي الله عليه وسلم يبعا هو جالس في المسجد والناس معه اذ اقبل ثلاثة نفر

and ending with the last Ḥadīṣ of Jami' Turmuḍī; corresponding with the printed edition, vol. ii., pp. 109-264.

Written in good Naskh.

Dated A.H. 1292.

حلي بن احمد بن مصطفى غنيم السكندرى الصنفي
Scribe

No. 215.

foll. 211; lines 20; size $12\frac{1}{4} \times 8$; 9×6 .

المجتبى

AL MUJTABA.

The 5th canonical collection of traditions also called As Sunan as Sagirah or as Sugrah, abridged from the author's larger work called As Sunan Kabirah or al Kubrah, in two volumes.

Beginning with Isnād thus:—

VOL. I.

حدثنا المحب الخاقان الثقيه العالم المحدث مفتى الصرميين ابو عبد الله محمد بن اسماعيل بن ابي الصيف الديلمي قال حدثنا

الشيخ الفاضل المحدث ابو السن علي بن المفضل المقدسي قال حدثنا الشيخ الفاضل ابو الطاهر احمد بن محمد السلفي الاصفهاني قال انا الشيخ العاظم ابو محمد عبد الرحمن بن حمد الدولي بالدوی و حدثني ايضاً الشيخ الامام السد الزاهد شيخ الشيوخ ابو محمد عبد الرحمن بن حمد الدولي رضي الله تعالى عنه — اخبركم الثاني ابو نصر احمد بن الصعين بن الكبار الديبورى ثاقبته قال اخبرنا ابو بكر احمد بن محمد بن اسحق الديبورى البستى العاظم قال اخبرنا الامام ابو عبد الرحمن احمد بن شعيب بن علي بن بصر السانى بمصر قال العاظم ابو الطاهر السلفي المذكور و اجازه لي الحافظان العبارك بن عبد العبار بمهداد و مرشد بن لصين المدينى بكماله كما اجازه لهما على بن ممير اللال عن محمد بن عبد الله بن زكريا بن حبوبى اليساپورى و هذه الروايات اتم الروايات عن المؤلف الامام اي عبد الرحمن احمد بن شعيب السانى رحمة الله — قال اخبرنا قتيبة بن سعيد قال حدثنا شفيع عن الزهري عن ابي سلمة عن ابي هريرة رضي الله تعالى عنه قال اذا استحيق اخذكم من النوم فلان يغمس يده في وضوئه حتى يغسلها ثلاثة فان اخذكم لا يدرى ابى ياتى يده الخ

The usual beginning—

باب تأويل قول الله عز و جل اذا قمعتم الى الصلة الخ

is given here on the margin.

Author: *Abū 'Abdarrāhman Aḥmad bin Shu'aib bin 'Alī bin Sinān bin Bahīr al Khurāsānī*, was born in *Nasā'* in *Khurāsān* A.H. 215 = A.D. 830, where he studied Ḥadīṣ under *Qatībah* bin *Sa'īd* (*d. A.H. 240 = A.D. 855*). He travelled to *Hijaz*, *Iraq*, *Egypt*, and *Syria*, and studied under the following traditionists:—

(*d. A.H. 233 = A.D. 848*), اسحق بن راهويه

(*d. A.H. 245 = A.D. 860*), هشام بن عمار

أبو كريب محمد بن العدل (d. A.H. 248 = A.D. 863),

محمد بن نصر المروزي (d. A.H. 244 = A.D. 859),

and finally settled in Egypt. According to *Ikmāl*, fol. 229*, *Husn al Muḥāḍarah*, fol. 170, and *Hāj Khal.*, vol. i., p. 479, the author made the present abridgment at the request of a certain Amir of Egypt. It is stated in *Huffāz*, vol. ii., p. 268, that the Khāṣa'is 'Ali of Nasa'i, in which he restricted himself wholly to the praise of 'Ali the 4th Khalif, led the public to accuse him of professing the Shi'i doctrine. He was, however, able to convince them that he wrote it specially for the people of Damascus, whom in the course of his journeys he had found to have no regard for 'Ali. As this abridgment contains a selection of *Sahīh Hadiṣ* only, it is regarded as one of the canonical collections of traditions. Nasa'i died in A.H. 303 = A.D. 915.

Besides the works mentioned in Brock., vol. i., p. 162, the following are enumerated in *Huffāz*, vol. ii., p. 268, *Husn al Muḥāḍrah*, fol. 170*, and *Ikmāl*, fol. 229* :—

مسند مالك (3)	سماك (2)	فضائل صياغة (1)
	مسند على (4)	

For the author's life see: Yāqūt, vol. iv., p. 777; *Huffāz*, *loc. cit.*; Ansāb-n-Sam'āni, fol. 357; Ibn Khallikān, vol. i., p. 20; Mir'at al Janāh, fol. 185*; *Hāj Khal.*, vol. i., p. 479.

The present work has been printed in Delhi, 1850; Cawnpore, 1882; and Cairo, 1895.

From the following note—

ميمون البدائة جمادي الاولى ١٢٣٩ م

made by the scribe on the margin of the title-page, it appears that the scribe commenced to transcribe the copy in Jumād I. A.H. 1239.

كتاب الزكورة.

No. 216.

fol. 227; lines 20; size 12½ × 8; 9 × 6.

VOL. II.

Continuation of the above, ending as usual with the last *Hadiṣ* of Al Mūjtahid.

Both the volumes are written in good *Naskh*, foll. 102-227 are supplied in a later hand.

Colophon runs thus:—

• اخر كتاب الاشربة وهو اخر كتاب المختبىء

No. 217.

foll. 303; lines 25; size $11\frac{1}{2} \times 7\frac{1}{2}$; 10 \times 5.

A correct and complete copy containing both vols. i. and ii. of the above work, beginning as usual with the chapter—

تأويل قول الله عز و جل يا ايها الذين امنوا اذا قسمتم الى
الصلوة الخ

Written in ordinary *Nasta'liq*.
Dated A.H. 1258.

No. 218.

foll. 57; lines 24; size $8 \times 8\frac{1}{2}$; 8 \times 5.

A good and old, but unfortunately incomplete, copy of the preceding work. It has been divided by the scribe into several parts, of which the present copy contains the 7th and 8th parts and a portion of the 10th.

Part vii., foll. 1-36, begins abruptly thus:—

عن الزهري قال اخبرني سالم عن ابيه قال رأيت النبي صلي
الله عليه و ملئ اذا اعجله السير في السفر يتوخى صلاة المغرب
حتى يجمع بينهما وبين العشا

Corresponds with foll. 33-72^a of the preceding copy, and ends thus:—

لعز اليه، و يعلوه الشاه، الله تعالى هي الذي يليه باب السلام

Part viii., foll. 37-56^b, begins with the chapter—

السلام

and ends with the chapter—

قدر المرأة في صلوة الكسوف

Corresponds with foll. 72-90^b of the preceding copy:—

الجزء الثامن من السنن المأثورة عن رسول الله صلى الله عليه و سلم تأليف أبي عبد الرحمن احمد بن شعيب بن بصر النسائي روایة أبي بكر احمد بن محمد بن اسحاق البستي عنه روایة القاضي أبي نصر احمد بن الصنین بن الكبار روایة الشیخ أبي محمد عبد الرحمن بن محمد الدوئري معاذًا للشیخ أبي الصن معد الشیرین محمد بن سهل الانصاری

Part x. (part), foll. 57^a-57^b, begins with the chapter—

الامر بالوتر

and ends with a portion of—

باب وقت الوتر

Corresponds with fol. 101^a.

The MS. has been annotated by several famous traditionists of the 6th century A.H., such as—

ابو الفضل محمد بن ناصر بن محمد بن علي البغدادي
(d. A.H. 550 = A.D. 1153)

ابو البركات عبد الرحمن بن محمد
(d. A.H. 577 = A.D. 1180)

ابو النجیب عبد القاهر بن عبد الله بن محمد بن عمروه السهروردي
(d. A.H. 563 = A.D. 1166)

ابو الفرج عبد الرحمن بن علي بن محمد البوزي
(d. A.H. 597 = A.D. 1200)

and others who had studied the present work under—

ابو الصن معد الشیرین محمد بن سهل الانصاری
(d., according to *Mir'at al Janūn*, fol. 313^a, A.H. 541 = A.D. 1144).

Some of the notes mention the fact that the four daughters of فاطمة - زينب - ليلى - رائعة - سعد العبر الانصاري had studied the present work under their father.

Written in good Naskh.

No. 219.

fol. 67; lines 33; size $11\frac{1}{2} \times 8$; 9 x 6.

رَهْرُ الرَّبِيْلِ عَلَيْهِ الْمَجْتَبَى

ZUHAR AR RUBÂ 'ALÂ AL MUJTABA.

A commentary on Nasâ'i's *Mujtabâ*, by 'Abdarrâhîmân as Suyûti (for his life, see above, pp. 3, 4), on the model of his commentary on *Bukhârî* (see no. 168).

Beginning:—

الحمد لله لا ينفع منك منه و الصلاة و السلام على محمد الذي اشرقت الواردة

He says in the preface that the want of a commentary on Nasâ'i's *Mujtabâ* induced him to write the present one. The preface includes a short biographical notice of Nasâ'i. The *Mujtabâ* has been printed with the present commentary in Delhi, 1850; Cawnpore, 1882; Cairo, 1895.

According to the colophon, Suyûti wrote the present commentary in A.H. 904:—

قَالَ الْمَؤْلُوكُ رَحْمَهُ اللَّهُ تَعَالَى فَرَغَتْ مِنْ تَالِيقِهِ يَوْمُ الصُّمَعَةِ عَاشَرُ
رَبِيعِ الْأَوَّلِ سَنَةِ أَرْبَعٍ وَ تَسْعَمَّةٍ

Written in good Naskh.

Dated Medina, A.H. 1115.

تم رهْرُ الرَّبِيْلِ عَلَيْهِ الْمَجْتَبَى مِنْ الْإِمَامِ السَّالِي رَحْمَهُ اللَّهُ
بَعْدِ صَلَاةِ الظَّاهِرِ بِسَاعَةٍ مِنْ نَهَارِ السَّبْتِ لِعَمْسٍ مُضْتَ مِنْ شَهْرِ

شوال من شهرور سنة ١١١٥ على بد الشفير محمد بن جابر في المدينة
المنورة

محمد بن جابر Scribe

No. 220.

fol. 350; lines 19; size $11\frac{1}{2} \times 6$; 8×4 .

سنن ابن ماجه

SUNANU IBNI MÂJA.

The 6th canonical collection of traditions.

Author: Abû 'Abdallah Muâmmad bin Yazîd al Qazwînî, ابو طاهر عبد الله محمد بن يزيد القزويني (born A.H. 209 = A.D. 824). He studied Ḥadîṣ under the traditionists Abu Ṭâhir (d. A.H. 254 = A.D. 868), Abu Bakr ibn Abî Shîbâb (d. A.H. 235 = A.D. 850), and Hishâm ibn 'Umar (d. A.H. 245 = A.D. 859), and several authors of repute have taken him as their authority for Ḥadîṣ.

He died in A.H. 273 = A.D. 886.

See for his life: Yâqût, vol. iv., p. 90; Ibn Khallikân, vol. i., p. 484; Huffâz, vol. ii., p. 209; Mirât al Janâ'î, fol. 171^b; Hâj. Khal., vol. i., p. 477; Brock., vol. i., p. 163.

Beginning:—

قال أنا أبو درعة طاهر بن محمد بن طاهر المقدسي الصوفي
باب اباع سنه رسول الله صلي الله عليه وسلم حدثنا أبو
بكر بن أبي شيبة حدثنا شريك عن الأعمش عن أبي صالح عن
أبي هريرة قال قال رسول الله صلي الله عليه وسلم ما أمر لكم به
فخذوه وما لم يميتكم عنه فانتهوا

This work is divided into thirty-two Bâbs, subdivided into 1,500 chapters, and contains 4,000 Ḥadîṣ.

Some authorities take Muwaṭṭa' as the 6th canonical collection of traditions, against the opinion of the majority who give that place to Sunan i Ibn i Mâja. Dahabi and Yâfi'i mention Ibn Mâja as a historian

and one well versed in Tafsîr, and Ibn Khallikân says that Ibn Mâja wrote a commentary on the Qur'ân and a history, which, however, do not seem to be in existence.

For other copies see Paris, 706; Br. Mus., 1564; Alger, 492-3; Raqîb, 259-60; A. S., 542-44; Kôper, 293.

The work has been lithographed in Delhi, 1282.

The colophon runs thus:—

آخر كتاب من ابن ماجة — الصمد لله رب العالمين و صلى
الله على محمد و آله و أصحابه أجمعين تمام شد ابن ماجة بشارع
بست و دويم شهر ذي الحجة ١٢٦٦ م

Written in good Nasta'liq.

Dated A.H. 1262.

Scribe سید بهادر علی

No. 221.

fol. 189; lines 21; size 10 x 7; 8 x 4½.

شرح سنن ابن ماجة

SHARHU SUNANI IBNI MÂJA.

جز. ثانی (The 2nd part or Juz of the commentary on Ibn Mâja) (من شرح ابن ماجة), containing the commentary on the chapter—

تنتهي كل شعر جنابة

and ending with the commentary on the chapter—

النهي عن الننا. السوال في المسجد

Commentator: Abû 'Abdallah Muqlâ'i bin Qilij bin 'Abdallah 'Alâ-addin al Bakjari al Hikri al Hanâfi, was born in A.H. 698 = A.D. 1290. He studied most branches of Muhammadan literature, but was a specialist in biography and tradition. He was appointed teacher of Hadîq in Madrasah Zâhiriyah in Cairo. Husn al

Muhādarah, fol. 174, says that he wrote more than a hundred works, but few of them are known to his biographers. He died in A.H. 762 = A.D. 1361. See *Ad Durar al Kāminah*, fol. 540^a; *Husn al Muhādarah*, fol. 374^a; *Haj. Khal.*, vol. i., p. 477; Brock., vol. ii., p. 48.

Beginning :—

باب تصت كل شعر جنابة حدتنا مصر بن علي الجهمي لنا
الصرف بن. وجيئه لنا مالك بن دينار عن محمد بن سيرابي عن
ابي هريرة قال قال رسول الله صلى الله عليه وسلم ان تصت كل
شعر جنابة غاغسلوا الشعر واتقوا البصر قلت هذا حديث لمارواه
ابو داؤد اتبعه الصرف حديثه منكر وهو ضعيف كذا في كتاب
اللؤلؤي الخ

Besides the works mentioned by Brock., vol. ii., p. 48, the following are enumerated in *Tāj at Tabaqāt*, vol. viii., part i., fol. 381 :—

- | | |
|-----------------------|----------------------|
| (3) ذيل على التهذيب | (1) شرح صحيح البخاري |
| (4) جمع اوهام التهذيب | (2) ذيل على المؤتلف |
| (5) شرح ابي داؤد | وال المختلف |

The following colophon gives the date of composition A.H. 739 :—

آخر الجزء الثاني من (sic) ويعلوه اليه العالى باب الصلة
في اخطان الايل خرغ من هذه المجلدة في هوال منة تسع وتلشين
وسبعماه

The colophon is followed by a note, signed by the commentator, in which he says that in A.H. 741 he himself arranged the folios of this MS. in the Zahiriyyah Madrasah. The handwriting of the note and of the text are the same; the present copy is thus an autograph.

الحمد لله امن الله تعالى لجمع هذه المجلدة بالمدرسة الظاهرية
وذلك في مستهل صفر احدى واربعين وسبعين مغلطاني

There are marginal notes throughout the copy.
Written in good *Nuskha*.
Dated A.H. 739.

No. 222.

fol. 49; lines 33; size $11\frac{1}{2} \times 7\frac{1}{2}$; $9 \times 6\frac{1}{2}$.

مِصَبَّحُ الزَّجَاجَةِ عَلَى سُنْنِ إِبْنِ مَاجَةِ
**MISBĀH AZ ZUJĀJAH 'ALĀ SUNANI
 IBNI MĀJA.**

A commentary on the Sunan of Ibn Maja, following the same lines as the author's commentaries on the other five canonical collections of traditions.

عبد الرحمن بن أبي بكر السيوطي (see above, no. 219).

Beginning:—

الحمد لله رب العالمين والسلام على سنته وصلوة وآياته
 سيد الأنام أنت أنت أنت

In the preface, which contains a short life of Ibn Maja, he says that he promised in his commentary on Bukhari (see Tawzih, fol. 1^r) to write a commentary on each of the six canonical collections:—

وقد عزمت على أن أضع على كل من الكتب السنية كعباً على
 هذا النط

The colophon runs thus:—

هذا آخر تعليق على سُنْنِ إِبْنِ مَاجَةِ والحمد لله على كل حال
 ورأي الفراغ من رقم هذه النسخة المباركة ضمورة لنهار الاثنين
 ٢٨ من شهر شوال من سنة ١١١٦ من الهجرة النبوية على صاحبها أفضل
 الصلوة وأرجي السلام بالمدية المنورة على يد افتخار العباد وأحرجهم
 إلى ربه الطيف الثادر محمد بن جابر غفر الله له ولوالديه ولمسانده
 ولصحابه ولأعوانه في الله والحمد لله رب العالمين

The present commentary and the *al-bāj al-hāj* by Abd al-Gāni were lithographed on the margin of the edition of Ibn Maja published in Delhi, A.H. 1282.

For other copies see Br. Mus., 1564; Alger, 492-3; Rağib, 259-60; Brock., vol. i., p. 163.

Written in ordinary Naskh in Medina, A.H. 1116.

Scribe محمد بن جابر

• *

No. 223.

fol. 415; lines 30; size $13\frac{1}{2} \times 10$; 9 \times 6.

جامع الصول الى احاديث الرسول

JÂMI' AL USÛL ILÂ AHÂDÎS AR RASÛL.

A collection of the traditions of Bukhârî, Muslim, Muwaṭṭâ', Tirmidî, Abû Dâ'ûd and Nasa'i, in two volumes.

By Majdaddîn Abû as-Sâ'adat al-Mubârak bin Abî al-Karam Muḥammad bin Muḥammad bin 'Abdalwâhid ash-Shâbi'bâni Abu al-Su'adat al-Mabaraki b. 'Abdalwâhid ash-Shâbi'bâni Ibn al-Asîr al-Jazâri, مجدالدين ابو السعادات المبارك بن عبد الوهاب الشيباني الى الكرم محمد بن عبد الكريم بن عبد الواحد الشيباني ابن الاثير الجزري.

Vol. I.

Beginning:—

الحمد لله الذي اوضح لعالمنا السلام سبيلاً وجعل الله لحكام دليلاً

The author was born, A.H. 544 = A.D. 1149, in Jazfratu Ibn 'Umar, where he was brought up and educated. He travelled to Maṣṣal (where he settled permanently) and Bagdâd, and amassed a vast knowledge in all the branches of Islamic literature. According to his own statement, fol. 18-19^a, he attended lectures on the following six works under several traditionists:—

I. Bukhârî, in Maṣṣal, A.H. 588 = A.D. 1192, under—

شيخ جمال الدين زين الاسلام ابو عبد الله محمد بن محمد بن سرايا بن علي بن نصر بن احمد بن علي
K 2

II. Muslim, in Maṣṭal, A.H. 585 = A.D. 1189, under—

ابو ياصر عبد الوهاب بن هبة الله بن عبد الوهاب البغدادي

from whom he received a sanad for narrating the Ḥadīq of Muslim—and

شيخ الدين شيخ الاسلام ابو احمد عبد الوهاب بن علي بن علي
الامين

III. Muwaṭṭa', in Maṣṭal, A.H. 588 = A.D. 1192, under—

ابو بكر نعیل بن سعید بن ثماں الشرطی الازدي

IV. Tirmidhi, in Baġdād, A.H. 586 = A.D. 1190, under the aforesaid—

ابو احمد عبد الوهاب

V. Abū Dā'ud, in Baġdād, under the same.

VI. Nasa'i, in Baġdād, A.H. 586 = A.D. 1190, under—

ابو القاسم بن نعیش بن صدقة

His two younger brothers, 'Izzaddin Abā 'l Ḥasan (*d. A.H. 630 = A.D. 1232*) and Diyā'uddin (*d. A.H. 637 = A.D. 1239*), were also specialists in some branches of Arabic literature, and the former composed the famous historical work, *Al Kāmil*. Abā 'l Barakāt al Mustaifi remarks that Majdaddin was a famous scholar of his age (see *Ibn Khallikān*, vol. i, p. 441). He at first entered the service of Mujaħidaddin Qā'imāz (قایماز) bin 'Abdallah (*d. A.H. 595 = A.D. 1199*), the Governor of Maṣṭal, for writing letters to kings and nobles; and subsequently, of 'Izzaddin Muṣ'ūd I. (*A.H. 576-589 = A.D. 1180-1193*), the fifth king of the Atābaks of Maṣṭal. After the death of 'Izzaddin Muṣ'ūd I., he continued to enjoy the same favour from the king's son, Arslān Shāh I. (*A.H. 589-607 = A.D. 1193-1210*). An attack of paralysis compelled him to retire from the royal service. *Ibn Khallikān* says that Majdaddin spent his last days in the composition of books and in prayer, and that he was constantly surrounded by scholars, who helped him in his literary productions. Majdaddin built a rest-house in a village of Maṣṭal, and bequeathed all his property for the endowment of the same under a trust deed. Shortly afterwards he died, in A.H. 606 = A.D. 1209.

For his life and works see: *Ibn Khallikān*, vol. i, p. 441; *Mir'at al Janān*, fol. 377^a; *Subki*, vol. vi., fol. 274; *Isnāwi*, fol. 48^a; *Ibn Shahba*, fol. 67^a; *Hajj Khal*, vol. i., p. 244; *Brock.*, vol. i., p. 357.

The confusing arrangement and omissions of ḥadīq in the *Tajrīd* (a similar collection of ḥadīq by *Ibn Ruzain*, *d. A.H. 513 = A.D. 1119*)

induced him to write the present work. He supplied all the omissions, arranged the Ḥadīṣ in a more systematic order, and gave explanations of all difficult Ḥadīṣ. He mentions the Janī' bain aṣ-Ṣāḥihāin (see No. 204 in this volume) as his source for Bukhārī and Muslim, and for the remaining four he relied on his own copies of the works. *

The following abbreviations have been observed in the present work: ب for Bukhārī, م for Muslim, م for Muwatta', د for Abū Da'ūd, ن for Nasa'i. The work is divided into three Rukns: I. deals with the science of tradition and the author's Isnād; II. contains Ḥadīṣ arranged in alphabetical order, subdivided into 129 Books, 131 Bābs, 513 Faṣīls, and 291 Far's, followed by an appendix, called كتاب الواحع, dealing with Ḥadīṣ omitted from Rukn II.; III. contains explanations of difficult Ḥadīṣ, lives of the Prophet, his descendants and companions, and a detailed description of the contents of the work, subdivided into three Fauns and six Qismāt.

The present volume comprises Rukn I. and the first portion of Rukn II., ending with the letter ب.

The title of the work is written on a gilt ground, within a golden circle.

No. 224.

fol. 392; lines 30; size 13½ x 10; 9 x 6.

VOL. II.

Continuation of the same, containing the latter half of Rukn II. and the whole of Rukn III. It begins with the letter ح thus:—

حرف العين ويشتمل على ستة كتب - كتاب العلم - كتاب العفو -
كتاب العتق - كتاب العدة - كتاب العارية - كتاب العرين - الكتاب
في العلم وفيه ستة فصول الثسل الاول في الص - عليه

For other copies of the work see: Berlin, Nos. 1311-16; Br. Mus. Suppl., No. 145; Jeni, 181-93; Cairo, i., 294; Rampore Library, Nos. 66-70.

Both the volumes are written in beautiful Naskh. Dated A.H. 843.

Scribe محمد بن مرتضى بن المقتدى الصوبي

No. 225.

fol. 351; lines 25; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الفصول شرح جامع الأصول

AL FUSÛL SHARHU JÂMI' AL USÛL.

A rare commentary on the preceding work.

The name of the commentator is not given anywhere in the work, but on the title-page the following note, by an anonymous writer, says that it was composed by 'Ali bin Husamaddin al Muttaqi, على بن حسام الدين المعتقى (d. A.H. 977 = A.D. 1569; see Brock, vol. ii, p. 384).

هذا الكتاب هو من مؤلفات الشیخ على بن حسام الدين المعتقى
ویسط مولفه

The biographers of 'Ali bin Husamaddin do not mention the present work in the list of his compositions, but on comparing the present MS. with the autograph copy of Jawâmi' al Kilm, جوامع الكلم, by this author, see Hand-list, No. 1411, it is found that the handwriting of the two MSS. is identical. This fact, and the frequent corrections and alterations in the present MS., support the statement of the anonymous note, and leave little doubt that the present copy is an autograph of 'Ali bin Husamaddin.

Beginning:—

الحمد لله الذي امرنا بالاقتداء بالسنة واعطانا علمها بالمنة

The commentator in the preface says that he undertook the present work in view of the fact that to his knowledge there did not exist any commentary on the Jâmi' al Usûl.

The colophon runs thus:—

حفظنا الله تعالى من آفات الدارين وعصنا الله من ابءاته
الظالمين ونصرنا على المنافقين واعذنا من عذاب الكافرين

Written in good Naskh.

Not dated, apparently 16th century A.H.

No. 226.

fol. 187; lines 27; size 11 × 9; 8½ × 6.

٠٠ تحرير الأصول من أحاديث الرسول

TAJRĪD AL USŪL MIN AHĀDĪS
AR RASŪL.

An abridgment of the *Jāmi' al Usūl*, excluding the *Iṣnād* and repeated ḥadīth, in two volumes.

Vol. I.

Beginning:—

الحمد لله رب العالمين حمد الله كربلا والصلوة والسلام على
سيد المرسلين

By Hibatallah bin Qādi al Qudāt Najmuddin bin 'Abdarrahīm bin
Qādi al Qūqāt Shamsaddin Ibrāhīm bin al Bārizi al Ḥamawī,
bin Qāsi al Ṭāħāh Nājim al-dīn ibn Qāsi al Ṭāħāh Nājim al-dīn ibn
al-Bārizi al-ṣūrī, who was born in Ḥamāt, in
A.H. 645 = A.D. 1247, and studied under his father, grandfather, and
some others, such as Shaikh 'Izzaddin Abū'l-Abbas Ahmad bin
Ibrāhīm al-Wāṣiṭī al-Fāruṣī (d. A.H. 694 = A.D. 1294), and Jamāladdin
Muhammad bin 'Abdallāh bin Mālik (d. A.H. 672 = A.D. 1273). He
received a sanad from Shaikh 'Izzadin bin 'Abdassalām (d. A.H. 660 =
A.D. 1262). In a short period he made himself master and specialist in
Muhammadan Law, and surpassed all the scholars of his age in that
branch of learning. He secured for himself a world-wide reputation
and general respect, and in a short time became Qādi of his native
place, a post which was held by his ancestors in times past. The fact
that he did not accept any salary or remuneration for the post
testifies to his pious feelings. Even when discharging the responsible
duties of Qādi, he did not give up the idea of learning, and devoted
part of his time to composition. It is stated in *Tabaqāt* Ibn Shahba,
on the basis of reliable authorities, that he composed nearly fifty works,
and collected a large number of books for his own use. He repeatedly
performed pilgrimages, became blind in his latter days, and died in
A.H. 728 = A.D. 1338.

For his life and works see: Subki, vol. vii., fol. 300; *Ad Darar al Kāminah*, vol. ii., fol. 637; Ibn Shahba, fol. 131^b; Ḥaj. Khal., vol. i., p. 244; Brock., vol. ii., pp. 86 and 116.

The author in the preface says that he studied the Jāmi' al Uṣūl under زين الدين ابو العباس احمد بن ابي الكريم الواسطي who studied under Majdaddin, the author of Jāmi' al Uṣūl. He further adds that as the work, Jāmi' al Uṣūl, was a lengthy one, it was not utilized by the public, hence the present abridgment. The Isnāda, repeated Ḥadīṣ, and commentaries on Ḥadīṣ, with few exceptions, are omitted.

Beside the present work and works mentioned in Brock., vol. i., p. 388, vol. ii., pp. 86, 116, the following works of the author are enumerated by Ibn Shahba in his Tabaqāt, fol. 131^b:—

- (1) روضات الجنان في تفسير القرآن
- (2) المجموع
- (3) شرح الشاطبية
- (4) كتاب الوفا
- (5) شرح البهجة
- (6) كتاب المؤرد من مسند امام الشافعی
- (7) تعزيز العز
- (8) الدرة في صفة الحج والعمرمة
- (9) كتاب الرزيد
- (10) كتاب المبتكر في الجمع بين مسائل المحصول والمعصر

The present work is mentioned in Kōpr., 257; Jeni, 138.

On the title-page it is noted within a red circle that the present copy was transcribed for the library of Husain bin Abi Bekr bin Ibrahim an Nazili, a scholar of the 10th century A.H.

برسم خزانة الشفیه الاوحد النبیه الاحمد الوجیہ شرف الدلیا
والدین العسین بن ابی بکر بن ابراهیم التریلی

The aforesaid Husain bin Abi Bekr records in the margin of the title-page the date of birth of his son, Abū Ahmad Abu'l Maŷasîn, in A.H. 911.

ولد الولد السعید البارک الرشید المیمون الجمعة ان شاء الله
تعالیٰ ابو احمد ابو العباس بن حسین بن ابی بکر بن داؤد التریلی
شهر ربیع الآخر سنه احد عشر وتسعمائة ابته الله نیات الصالیعین الخ

Three fol. before the title-page contain a few sanads and quotations from different works on Hadîṣ.

Foll. 1^b-2^a contain a sanad for narrating the Hadîṣ contained in the present work and reciting other works on different branches of Muhammadian learning, granted by 'Abdarrâhîm bin Abî Bekr,^{as} Siddîq bin Ibrâhîm bin Ahmâd bin Zâid, in A.H. 912, to his son, whom he calls Nâjîb.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين على ما اعم وصلوته على سيدنا محمد المصطفى وعلى آله اهل الصدق والوفا واصحابه النجباء، الانبياء، وبعد فقد اجزت الولد العجيب من امده الله بمواد توفيقه وابان له المنهج الواضح من طريقه وجعله خلفا صالحًا من سلته . . . روايه كتب التفسير والحدیث والفقہ واللغة والاصول والفرائض والصحاب وكلما يجوزني روايجه . . . التهییء هذه الاجازة يوم الالتحیاء والعاشر والعصر من شهر ذی القعدة عام النها عشر وتسعمائة . . . كتب ذلك الشفیر المقیر المعزز بالقصور والتفسیر عبد الرحمن بن ابي بكر الصدیق بن ابراهیم بن احمد بن زید وكذلك قررا على الولد المذکور جميع كتاب تجزید الاصول المفصّل من جامع الاصول في احادیث الرسول للدام العلام شرف الدين عبد الرحيم الصموئل الشهیر بالبارزی وقد اجزت له روايجه الخ

Foll. 2^b-3^a quote a different work on Hadîṣ.

Fol. 3^a contains a sanad, dated A.H. 1044, granted by 'Abdallah, the grandson of Hussain bin Ibrâhîm an Nazili, to his son.

Written in good Naskh.

Dated A.H. 901.

علی بن داؤد بن احمد الفیی العیمی

Scribe

No. 227.

• • foll. 111; lines 32; size $12\frac{1}{2} \times 9$; $9\frac{1}{2} \times 7$.

Vol. II.

Continuation of the same, beginning:—

ترجمة الابواب التي اولها ضادولم يرو في حرف الضاد
حرف الضاد وفيه كتابان

Written in a later ordinary *Naskh*. Dated A.H. 1185.

Scribe الصن بن محمد بن الحسين

No. 228.

foll. 330; lines 34; size 13×8 ; $10 \times 5\frac{1}{2}$.

تيسير الوصول إلى جامع الأصول

TAISIR AL WUSUL ILA JAMI' AL USUL.

Another abridgment of the *Jami'* al *Usul*, arranged in alphabetical order.

By Abū 'Abdallāh 'Abdarrahmān bin 'Alī bin Muhammād bin 'Umar bin 'Alī bin Yūsuf Wajihaddīn ash-Shaibānī az-Zabīdī bin Daiba'. ابو عبد الله عبد الرحمن بن علي بن محمد بن عمر بن دبیع, who was born in Zabid, A.H. 866 = A.D. 1461. A few months after his birth his father 'Alī went to India, where he died in A.H. 876 = A.D. 1471; hence 'Abdarrahmān was brought up by his maternal grandfather, Sharafaddīn Abū 'l Ma'rūf Ismā'il bin Muhammād al-Mubārizī. شرف الدين ابو المعرف اسماعيل بن محمد المبارزي (d. A.H. 884 = A.D. 1479), who took every possible care and interest in his education, and trained him personally. He also received education

from his maternal uncle, Muḥammad Taiyib bin Ismā'īl bin Muḥammad al Mubarizī. **محمد طيب بن اسماعيل بن محمد المبارزي**. In A.H. 883 he studied **كتاب الزيد** (a work on jurisprudence by Hibatallāh, d. A.H. 728 = A.D. 1338) under 'Umar bin Muḥammad al Ash'ari (d. A.H. 887 = A.D. 1482). At the end of the same year he went to Mecca with only seven Dinars, which he had inherited from his father, and performed his first pilgrimage. He returned from Mecca to Zabid four days after his grandfather's death in A.H. 884 = A.D. 1479, and stayed there for about a year with his uncle, and at the end of 885 A.H. = A.D. 1480, he proceeded to Mecca for the second time, and then returned again to Zabid, where he visited Ahmād bin Ahmād bin 'Abdallaṭif az Zabidi, **احمد بن احمد بن عبد اللطيف الزييدي** (d. A.H. 893 = A.D. 1487), and studied under him the six canonical collections of traditions and other collections of Ḥadīṣ, and after completing his study under him he attended lectures on jurisprudence under Jamāladdīn Abū Ahmād at Tabarī. In A.H. 896 = A.D. 1490 he performed a third pilgrimage, and in A.H. 897 = A.D. 1491 met Muḥammad bin 'Abdarraḥmān as Sakhawī, **محمد بن عبد الرحمن السحاوي** (d. A.H. 902 = A.D. 1497) in Mecca, and attended lectures on Ḥadīṣ under him. He then returned to Zabid and composed **كتفه المستفيض** and **كتفه الكرمة** (a history of Zabid, which was highly appreciated by Shihābuddīn al-Malik az-Zāfir 'Āmir bin Tāhir (A.H. 894-923 = A.D. 1488-1517), the fourth king of the Tāhirids of Yaman, who called the author to his court in Yaman, and showed him great favour. A few months afterwards he made an abridgment of the *Bugyat al Mustafid*, and entitled it *Al-Iqd al-Bāhir fi Tārikh dawlati bani Tāhir*, **العقد الباهر في تاريخ دولة بني طاهر**, dealing particularly with the accounts of the Tāhirid Dynasty. Soon after he was appointed a teacher of Ḥadīṣ, in Zabid, where he continued to deliver lectures till his death in A.H. 944 = A.D. 1537.

For his life see: *An Nūr as-Sāfir*, fol. 214; *Hāj. Khal*, vol. i., p. 275.

Beginning:—

الحمد لله الذي يسر الوصول إلى جامع الأصول من حديث الرسول

The author in the preface mentions that sanads for narrating Ḥadīṣ of the *Tajrīd al-Uṣūl* were granted to him by Ahmād bin Ahmād az-Zabidi and Muḥammad bin 'Abdarraḥmān as Sakhawī. The author at the end gives the date of composition, A.H. 916.

For other copies compare Paris, 730; Alger, 498; Rāğib, 251; Cairo, 293.

This work has been lithographed in Calcutta, A.H. 1252 = A.D. 1836.

Beside the present work and works mentioned by Brock., vol. ii., p. 480, the following are enumerated in An Nûr as Sâfir, fol. 229* :—

- (1) كتاب خاتمة المطلوب
- (2) كهف الكرم
- (3) مصباح المفكرة
- (4) كتاب المعراج
- (5) مولد النبي

The following colophon, written on a gilt ground within two circles on foll. 329* and 330*, says that the present copy was transcribed by Ahmad bin Shâlîh al Khawlânî for Bilâl Muhsîn bin Ahmad Râjîh :—

الحمد لله الذي وفقني لا تام هذ الكتاب الجليل النفيس بعد
صلوة العصر من نهار الخميس لعله ثامن عشر شهر ربیع الاول من
شهور سنة النین وخمسون ومائة بعد الالف من الهجرة البیویة على
صاحبها افضل الصلاة والسلام وانا افتخر عباد الله اليه واحوجهم
لديه . . . احمد بن صلاح الطولانی . . . يرسم مالکه الخ العصب في
الله الكريم المسامح بدل محسن بن احمد راجح الخ

Written in good Naskh.

Dated A.H. 1152.

No. 229.

foll. 253; lines 32; size 12½ × 8½; 9 × 6.

تحفة الاشراف بمعرفة الاطراف

TUHFAT AL ASHRÂF BI MA'RIFAT AL ATRÂF.

A collection of the traditions of the six canonical collections, and of the following works on tradition which are, in the author's opinion, equivalent to the six canonical collections in genuineness and some other respects.

- (1) كتاب الشمائل by Tirmudī.
 (2) كتاب العلل by Tirmudī.
 (3) عمل اليوم والليلة by Nasa'i.
 (4) كتاب المراسيل by Abū Dā'ud.

..

The traditions are arranged under the Musnad of those Ṣahābī (Companions of the Prophet) from whom the Ḥadīṣ is narrated. The names of the Ṣahābī are arranged in alphabetical order. The entire work is in four volumes.

VOL. I.

Beginning:—

الحمد لله رب العالمين وامهد ان لا اله الا الله وحده لا شريك له
 الة الاولين والاخرين وامهد ان محمدا عبده ورسوله ام المتقين وخاتم
 النبيين الح

Author: Abū'l Ḥajjāj Yūsuf bin 'Abdarrahmān bin Yūsuf bin Jamāladdīn al Mizzi al Qadī' al Kalbi ash Shāfi'i, عبد الرحمن بن يوسف بن جمال الدين المزني القضاوي الكلبي الشافعى was born in Ḥalab A.H. 654 = 1254 (Brock., vol. ii., p. 64, wrongly fixes birth in A.H. 643), and was taken as a child by his father to Mizza, where he was brought up. In A.H. 675, he studied under 'Ali Ibn Abī 'l Khair and others the six canonical collections and the following works:—

- كتاب العلل (1)
 مسند امام احمد بن حنبل (2)
 معجم طبراني (3)

In A.H. 683 he left Mizza for Arabia and Egypt, where he attended lectures on different branches of Arabic literature, and soon distinguished himself as a traditionist and scholar. In A.H. 704 he came to Damascus, and settled there permanently. For the next twenty-three years and a half he taught Ḥadīṣ in the Ashrafiya Madrasah. From A.H. 727 he devoted his time to composition and transcribing MSS. (he is known as a good scribe), and in A.H. 742 = A.D. 1314 he died.

For his life and works see: Huffāz, vol. iv., p. 290; Isnāwi, fol. 452; ad Durar al Kāminah, vol. ii., fol. 681; Ṭabaqāt, by Ibn Shahba, fol. 149^b.

In the preface he says that he relied on the collections of Ḥadīṣ by

Bukhārī and Muslim, and on the works اطراف الصحيحين (which are a sort of index to the Hadīṣ of Bukhārī and Muslim), two independent works bearing the same name, by Ibrāhīm bñ Muḥammad ad-Dimishqī (d. A.H. 401 = A.D. 1010), and Khalaf bñ Muḥammad al-Wāsiṭī (d. A.H. 481 = A.D. 1090).

For the Hadīṣ of the remaining four canonical collections, and for the four works on Hadīṣ mentioned above, the author relied upon the work الإشراف على معرفة الأطراف, by Abū'l-Qāsim bñ 'Asākir (d. A.H. 571 = A.D. 1175). Abū'l-Hajjāj prefers the arrangement and style of اشراف, consequently he observed the same style and arrangement in his own work. He began the work in A.H. 696 and completed it in A.H. 722:—

وكان الشروع فيه يوم عاشوراء سنة مائة وتسعين وستمائة وختم
في الثالث من ربيع الآخر سنة التين وعشرين وسبعمائة

For other copies of the work see Berlin, nos. 1374-57, and Alger 499-500.

Written in good Naskh, in different hands.

Not dated, apparently 10th century A.H.

No. 230.

fol. 172; lines 32; size 12½ × 8½; 9 × 6.

Vol. II. and a portion of Vol. III. of the same.

VOL. II.

Beginning:—

من مسند عبد الله بن عبام بن عبد العطّاب بن هاشم القربي في

Vol. II. ends on fol. 101*, and on 102* Vol. III. begins thus:—

عبد الله بن عبد الله بن عمر الخطاب

and ends abruptly with the following heading—

من مسند عبد الله بن عمر الخطاب

Written in ordinary Naskh by different hands.

Not dated, apparently 10th century A.H.

No. 231.

fol]. 224; lines 32; size $12\frac{1}{2} \times 8\frac{1}{2}$; 9 x 6.

Continuation of Vol. III. of the same.

Beginning:—

ومن مسند عبد الله بن عمر بن حذل

Written in ordinary Naskh.

Dated A.H. 1239.

No. 232.

fol]. 314; lines 32; size $12\frac{1}{2} \times 8\frac{1}{2}$; 9 x 6.

Vol. IV. of the same.

Wrongly designated in the title-page as 3rd part (الجزء الثالث).

Beginning:—

سعيد بن محبب الغزواني عن أبي هريرة

Written in ordinary Naskh.

Dated A.H. 1126.

This manuscript and the preceding one are written by the same scribe
يعقوب بن محسن بن حسين.

No. 233.

fol]. 171; lines 27; size $10\frac{1}{2} \times 7$; 7 x 5.

النكت الظرف على الاطراف

AN NUKAT AZ ZIRÂF 'ALÂ AL ATRÂF.

A work believed to be unique, containing a collection of Hadiṣ not included by Mizzi in his work, *Tuhfat al Ashraf* (see preceding Nos. 229-32), and corrections of the mistakes committed by him in the same.

By Ahmad bin 'Ali bin Muhammad bin 'Ali bin Hajar al 'Asqalani، احمد بن علي بن محمد بن علي بن حجر العسقلاني (d. A.H. 852 = A.D. 1449).

For his life see the present vol., p. 49, No. 159.
Beginning:—

الحمد لله الذي لا ينفع بحكمه ولا ينفع ولو كان اليمين مدادا
لكلماته كلامه الخ

Ibn Hajar in the preface says that the work is unanimously admitted to be an authority on the subject, but when he devoted his time to reading and studying the work he noticed several omissions of Hadîq, and mistakes, which he sometimes noted in separate papers, and sometimes on the margin of his own copy of the Tuhfah. Subsequently he found that the following authors:

- I. Muqallî' at Turki (d. A.H. 762 = A.D. 1361);
- II. Hâfiż Ibn Kaşîr (d. A.H. 774 = A.D. 1373);
- III. Hâfiż 'Abdarrahîm 'Irâqî (d. A.H. 806 = A.D. 1404);
- IV. Waliiddin bin 'Abdarrahîm al 'Irâqî,

had also pointed out the omissions and mistakes of Mizzi, which they noted down on the margins of their copies of the Tuhfah, and on which they had composed small treatises. After that, Ibn Hajar discovered that Mizzi himself had collected some of the omitted Hadîq in his small treatise لواحق الاطراف. It is said in the preface that Ibn Hajar, at the request of some of his friends, composed the present work, basing it on his notes and on the treatises of the authors mentioned above.

A note on the title-page, copied from an autograph note on the title of the autograph copy of An Nukat, says that Ibn Hajar, in A.H. 839, collected the materials for the present work, together with the notes on the margin of his own copy of the Tuhfah and other notes made by him in A.H. 805.

كتاب الطراف على الاطراف جمع الفقير احمد بن علي بن حجر الشاعري تلمس من حواشى نسختي من كتاب الاطراف للمزى في اواخر سنه سبع وثلاثين وثمانمائة وكتب كتب منه شيئاً يسيراً في سنه خمس وثمانمائة ثم الحلت فيه اشهاد والله المستعان هكذا وجدت ذلك بخط جامعه تعمده الله تعالى برحمته باول نسخته المقبول

هذا منها

The title-page bears the two following notes by persons in whose possession the MS. was for some time.

(i) Written in A.H. 999, by Ṣafī al-Deen bin 'Alā' az-Ṣafawi,
بِهِمْ بَادَ اللَّهُ التَّوْرِي صَفِيُ الدِّينُ بْنُ عَلَى الصَّوْعِي صَفِيُ اللَّهِ قَلْبُهُ لِصَفَا.
صَبَقَتْهُ عَام ٩٩٩.

الحمد لله رب العالمين ملکه من (ii) Written by Yahyā bin 'Isā. فضل ربه الشفیر الـ، الله يحکم بـ، عاصی

Another note on the margin of the last fol. says that the present copy has been compared with the autograph copy. يعلم متابلة باصل الصيف الذي هو يقطعه ولله الحمد والمنة.

Ibn Hajar in the following colophon gives the date of his notes on the margin of the *Tuhfah* as A.H. 802, and the date of completing the present composition, comprising those notes, as A.H. 839.

آخر ما جمعته من حواشى الاطراف ولله الحمد واماله العفو علقت
سنة الدين ولما ناله وفرشت من لقلها يوم الاحدى عاشر ذي القعده
عام لسم وللأئمين ولما ناله

The colophon is certified to be Ibn Hajar's colophon by the scribe thus:—

هذا لفظه يصوغه ومن يعطيه تقدمة الله برحمته أكللت ذلك يوم
الخميس صاحب المحرم صفة سمع وخمسين وعائدة بالمسجد الصرام
كتاب محمد المدعى عمر بن فهد المكي الهاشمي

The scribe محمد المدعو عمر بن فهد العكي, a well-known traditionist, author of Al Mu'jam and a pupil of Ibn Hajar, died in A.H. 885 = A.D. 1480. See Brock., vol. ii., p. 175.

Written in Magribi character.

Dated A.H. 857.

Foll. 2-21^b and foll. 57-69 are written in good Naskh, by a different hand from the rest of the MS. The condition of the MS. suggests that the scribe obtained possession of the foll. numbered above belonging to an older MS., and then transcribed the remaining portions from the autograph copy.

No. 234.

foll. 439; lines 20; size $11 \times 7\frac{1}{4}$; $7\frac{1}{2} \times 5$.

مجمع الزوائد و منبع الفوائد

MAJMA' AZ ZAWĀ'ID WA MANBA'
AL FAWĀ'ID.

A collection of the traditions which, in the author's opinion, are worth being added to the Hadîsh of the six canonical collections.

By Nûriddin bin Abû'l Hasan bin 'Ali bin Abî Bakr bin Sulaimân bin Hâjâr al Hâsi'mi, نورالدين بن ابوالحسن بن علي بن ابي بكر بن سليمان بن حجر الهاشمي, an eminent scholar, Sufî and traditionist, who was born in A.H. 735 = A.D. 1334, and died in Cairo in A.H. 807 = A.D. 1405.

For his life see: Husn al Muhadarah, fol. 176; Tâj at Tabaqât, vol. ix., fol. 90^a; Brock., vol. ii., p. 76. Hâjâ Khal., in vol. ii., p. 300, says the author collected the materials from the following works:—

I. Musnad of Imâm Ahmad bin Hanbal, d. A.H. 241 = A.D. 855.

II. Musnad by Abî Bakr al Bazzâz, d. A.H. 292 = A.D. 905.

III. Musnad of Abû Ya'la al Ma'uṣali, d. A.H. 446 = A.D. 1064.

IV. Three Ma'ajim, Al Mu'jam aṣ Ṣagîr, Al Mu'jam al Awsat, and Al Mu'jam al Kabir, by Sulaimân bin Al'ymad at Tabarâni, d. A.H. 360 = A.D. 971.

Beginning abruptly thus:—

هذا قلم نسأله ولم يصدنا فقل ما لكم لا تكلمون ولا تذكرون الله
قولوا الله احمد والحمد لله وسبحان الله وسبحانه الح

The present copy is the first of the four parts, as would appear from the following colophon:—

تم الجزء الاول من اربعة اجزاء من مجمع الزوائد بحمد الله تعالى
ومنته ولطفه

A few foll. at the beginning are wanting.

For another copy see Cairo, vol. i., p. 349. The work is not printed.
Written in good Naskh.

Dated A.H. 1021.

Scribe محمد بن الحاج ناصر بن محمد

AL MASÂNÎD.

No. 235.

foll. 45; lines 22; size $10\frac{1}{2} \times 6$; $7 \times 5\frac{1}{2}$.

مسند أبي حنيفة
MUSNADU ABÎ HANÎFA.

A collection of Musnad Ḥadīṣ, i.e. Ḥadīṣ related from the Prophet in the proper chain of Isnād.

امام ابو حنيفة نعمان بن ثابت الكوفي By Imām Abū Ḥanīfa Nu'mān bin Ṣaḥīb al-Kūfī, the founder of the Ḥanafī school, and the first of the four founders of the four sects of Sunnis. The date of birth of this Imām is much confused by his biographers. The author of Al Jawāhir al Muḍīyyah mentions three dates, viz. A.H. 61, 63, and 80, and holds the last date as correct, **والصحيح انه ولد ثمانين وقيل احدى وسبعين**. Almost all his biographers agree that the Imām died in A.H. 150 = A.D. 767, and it has been mentioned by several reliable biographers that he died at the age of 70. This at once suggests that he was born in A.H. 80 = A.D. 699. This date is supported by the statement of the Imām's son Hammād (d. A.H. 196 = A.D. 812) and his grandson Iṣmā'īl (d. A.H. 212 = A.D. 828), both of whom say that he was born in A.H. 80 = A.D. 699, **قال سمعت** سمعت **الواحدى يقول** سمعت عمار بن ابي حنيفة يقول ولد ابي حنيفة **وقال اسعييل بن** عمار بن ابي حنيفة . . . ولد جدي سنة ثمانين See No. 238, Jam'u Masānidī Abi Ḥanīfa, fol. 9^a, and vol. ii., p. 163. Beside these statements we have Abū Ḥanīfa's own statement regarding his date of birth in A.H. 80 in the present Musnad, fol. 45^a.

ابو حنيفة قال ولدته سنه ثمانين وقدم عبد الله بن السن صاحب
رسول الله صلى الله عليه وسلم بالكوفة

After devoting a short time to preliminary education, he engaged in trade, when Imām Shu'bi al-Kūfī (d. A.H. 109 = A.D. 728, see Ansābu Sam'ānī, p. 334) advised him to continue his studies. By his advice Abū Ḥanīfa left trade and began to study the different branches of Islamic literature under various traditionists and scholars, and mostly under Shaikh Hammād bin Sulaimān (d. A.H. 120 = A.D. 738),

a well-known lecturer and professor of jurisprudence in Kūfa, and in a short period he secured a wide reputation for learning, and commanded the highest respect for his knowledge. In A.H. 120 Abū Ḥanifa was appointed a lecturer at Kūfa in Hammād's place, and the fame of his lectures reached distant countries within a very short time, and people from every quarter began to flock to him. Although he has not narrated a very large number of traditions, he is generally admitted to be an authority on the same. He devoted the greatest part of his time to delivering lectures and holding discourses with atheists and infidels, whom he overcame. These discourses gained for him a world-wide celebrity, and in a very short time he was declared Imām. He thus founded the Ḥanafi school, which is regarded as most reasonable and philosophical.

Imām Mālik, the founder of the Mālikī school (for his life see the present volume, p. 1), in connection with Abū Ḥanifa's powers of reasoning and argument, remarks that if Abū Ḥanifa had intended to prove a wooden pillar to be one of gold, he could easily have done so.

فَيْلَ لِمَالِكٍ هُلْ رَأَيْتَ أَبَا حَبِيبَةَ قَالَ نَعَمْ لَوْ كَلَمَتَهُ فِي هَذِهِ
السَّارِيَةِ أَنْ يَحْمِلَهُ ذَهَبًا لَقَامَ بِعَجَّةٍ

See Ibn Khallikān, vol. i., p. 164.

Abū Ḥanifa's authority in jurisprudence is unanimously admitted. As regards his merit, Imām Shāfi'i, the founder of the Shāfi'i school (*d. A.H. 204 = A.D. 820*), says that he who wishes to learn jurisprudence must have recourse to Abū Ḥanifa.

مَنْ أَرَادَنَ يَصْبَرُ فِي الْفَقَهِ فَهُوَ عَيْلٌ عَلَى أَبِي حَبِيبَةِ وَكَانَ أَبُو
حَبِيبَةَ مَعْنَى وَقْعَدَ لِهِ الْفَقَهِ

See Ibn Khallikān, vol. ii., 164.

Abū Ḥanifa was widely known for his devotion and piety. On account of his piety, and fearing the responsibilities of Qāḍīship, he more than once refused to accept the post of Qāḍī of Kūfa. In the reign of Marwān II. (A.H. 127–132 = A.D. 744–750) he had to suffer punishment when he declined the post of Qāḍī, and was obliged to leave Kūfa for Mecca. In the reign of Ja'far Mansūr, the second Abbaside Caliph (A.H. 136–158 = A.D. 754–775), he came back to Kūfa, and towards the end of A.H. 150 he was called by the Caliph to Baġdād, and offered the post of chief judge (قاضي القضاة), but he declined the appointment. The Caliph, on hearing of the refusal, ordered the Imām to be brought to him immediately by force, and gave him two alternative orders, either to take the appointment or go to jail. The Imām preferred the latter. A few days afterwards

the Imām was called to the court and again asked to accept the appointment. But the Imām did not alter his mind, and refused more strongly than before. The Caliph became very angry, and ordered him to be punished publicly with ten stripes daily. The Imām preferred this disgraceful punishment to the acceptance of the appointment. This tyranny, which continued for ten days, ended in the death of the great Imām Abū Ḥanīfa, which took place in Bagdad in A.H. 150 = A.D. 767. He was buried in the cemetery called Al Khaizurān. It is said that his funeral prayers were attended by fifty thousand people, and that they were repeated not less than six times. He left behind him a son, Ḥammād, and a large number of followers and pupils, and even to this day the number of his followers greatly exceeds that of the followers of the other three schools.

For his work and life see: Ibn Khallikān, vol. ii., p. 163; Huffāz, vol. i., p. 151; Mirāt al Janān, fol. 78; Al Jawāhir al Muḍīyah, fol. 13; Khairat al Ḫisān, 'Uqād al Jummān, Tabaqāt al Ahnāf by Mullā 'Alī Qāri, fol. 63; Tabaqāt Sadāt al Ahnāf, fol. 4; Taqrīb al Tahdīb, p. 262; Arbnūn's History, p. 37; Brock., vol. i., p. 169; Hāj. Khal., vol. ii., p. 239; Tāj at Tabaqāt, vol. ii., part I., fol. 695.

Beginning:—

الحمد لله الذي هرع لنا دينا قويمًا وهذا إلينه صراطاً مستقيماً إلَّا

The Musnad of Imām Abū Ḥanīfa, like the Muwaṭṭa of Imām Mālik (see present vol., No. 121), exists in sixteen forms, in which the traditions are narrated from different sources (see for the details of fourteen forms, present vol., No. 238). The present Musnad is collected by Mūsā bin Zakarya bin Ibrāhīm bin Muḥammad bin Sa'īd al Ḥaṣkafī (d. A.H. 650 = A.D. 1252), and is narrated with his Isnād to Abū Ḥanīfa.

اما بعد فهذه مسند الامام ابي حنيفة رضي الله تعالى عنه برواية
الصكفي ذكر انساده عن حماد بن سليمان مسلم الاشعري

Beside the present, the following works of the Imām are mentioned by Mullā 'Alī Qāri in his Tabaqāt, fol. 14^a–15^b:—

- (1) الفتن الكبير
- (2) كتاب الوصايا
- (3) العالم والمتعلم

The existence of the third work cannot be traced at present in any catalogue, but Mullā 'Alī Qāri in the same Tabaqāt mentions the names of persons who had seen the work, and expresses his desire to write a commentary on the same if he could get a copy of it.

لعلى اذا ظهرت بالعالم والمتعلم اشرعه بعون الله

After carefully searching the list of 'Ali Qāri's compositions, we do not find any commentary on the work, hence it appears that 'Ali Qāri did not succeed in getting a copy of the same.

Beside those mentioned above, the following works—

كتاب الأوسط (1)

كتاب المقصود (2)

are mentioned by the authors of *Hadāiq al Ḥanafiyā* as being Abū Hanifa's compositions, but the existence of these two works is also not traced. In the present *Musnād*, towards the end, we find that a few Hadiṣ have been directly transmitted by Abū Ḥanifa from the Ṣahabī Anas bin Mālik (*d. A.H. 92 = A.D. 687*) ; but the truth is that he had not received any Hadiṣ from him (see *Iḥṣāz*, vol. i., p. 151). Mullā 'Ali Qāri, in his commentary, No. 237, has a long discussion on the point, but fails to give us any final opinion on the subject. The present *Musnād* is not mentioned in any catalogue, but it was printed in the *Assāf al Maṭāḥī* of Dehli in A.D. 1903.

The present MS. bears two seals of

الموكل على الله العنان بن مولانا نور الدين ميان

one towards the end and another on the title-page.

Written in good Naskh.

The present MS. and MS. No. 122 are both written in the same hand, with the same date (A.H. 1005), by the scribe نواب بن مخدوم میان

No. 236.

fol. 96 ; lines 10 ; size 9 × 6½ ; 6½ × 3.

Another copy of the same, beginning like the above.

The following note was written (apparently in the 14th century A.H.) by Bashiruddin Ahmad, who says that he studied a few Hadiṣ of the present *Musnād* under Maulawi Muhammad Ishāq ad Dehlawī, a well-known Indian traditionist and Arabic scholar, who received the sanad for narrating Hadiṣ from his grandfather Shāh 'Abdal 'Azīz (*d. A.H. 1228 = 1813*). Maulawi Muhammad Ishāq died in Mecca in A.H. 1262 = A.D. 1846 (see *Hadāiq al Ḥanafiyah*, p. 473).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والعاقة للمتقين والصلوة والسلام على
رسوله محمد وآله واصحاته اجمعين اما بعد فيقول يحيى الدين احمد

حَفَا اللَّهُ عَنْهُ الْحَسَنَاتِ قَدْ سَمِعْتُ بَعْضَ الصَّدِيقِ مِنْ هَذِهِ الْمَسْدِدِ بْنِ
مُولَانَا مُحَمَّدِ امْعَنِ الدَّهْلَوِيِّ الْمُشْهُورِ فِي الْأَفَاقِ بِالْمَعْدِنِ وَقَرَآتِ
عَلَيْهِ بَعْضُهَا بِاسْنَادِ جَدِّهِ الْمُشْهُورِ بِمُولَانَا عَبْدِ الرَّزِيزِ شَرِّ اللَّهِ رُوحِهِ
وَأَجَازَ لِي بَعْضُهَا بِاسْنَادِ الصَّحِيَّةِ إِلَى الْفَصْكَفِيِّ (الْفَصْكَفِيُّ) وَقَالَ
هُوَ حَدِيثُنَا بِاسْنَادِ الصَّحِيَّةِ إِلَى الْأَمَامِ النَّعْمَانِ بْنِ ثَابَتِ أَبِي حَيْفَةِ
الْكُوفِيِّ رَحْمَةُ اللَّهِ وَهُوَ قَالَ قَدْ سَمِعْنَا عَنْ حَمَادَ وَغَيْرِهِ كَذَا فِي هَذِهِ
الْكِتَابِ وَاللَّهُ أَعْلَمُ بِالصَّوَابِ

The marginal notes are not frequent.

Written in Nasta'liq.

Dated A.H. 1263.

Scribe حَلَمْ صَدَانِي

No. 237.

foli. 96; lines 10; size 9 × 6½; 6½ × 3.

شرح مسند أبي حنيفة

SHARHU MUSNADI ABÎ HANÎFA.

A commentary on the above Musnad.

By Mu'allâ 'Ali bin Sultan Muhammad al-Qâri al-Hirawi,

سلطان محمد القاري الهروي, a well-known scholar, traditionist, and the author of a large number of compositions. He was born in Herat. The date of his birth is not given by his biographers. 'Ali Qâri travelled to Mecca, where he thenceforward permanently resided, and studied there under Shaikh Abdallah as Sindhi al-Makki (d. A.H. 996 = A.D. 1589), Shihâbuddin Ibn Hajar al-Haisami (d. A.H. 973 = A.D. 1566), Shaikh Qatbuddin Muhammad bin Muhammad al-Hanafi al-Makki (d. A.H. 990 = A.D. 1583), and other scholars and traditionists. His natural intelligence and industry made him a master of learning. In a short time the fame of his learning and the reputation of his authorship spread far and wide. Though 'Ali Qâri's compositions are less in number than those of Suyûti, they are highly regarded and more valued than Suyûti's, as 'Ali Qâri based his work on critical investigation as well

as on quotation from others, while Suyūti (see No. 123) based his work generally on quotation.

'Ali Qāri died in A.H. 1014 = A.D. 1605. For his life and work see: Khulāṣat al-Āṣar, vol. iii., p. 185; 'Iqd al-Jawāhir, fol. 66; Tīj at-Tabaqāt, vol. xi., fol. 59; Ithāf an-Nubāḥ, p. 325; Ḥadāiq al-Ḥanafiyah, p. 399; Brock., vol. ii., p. 394.

Beginning:—

الحمد لله الذي هدانا الى الملة الصنفية - اما بعد فيقول خادم الكتاب الثديم والصديق التويم على بن سلطان محمد الثارى ان هذا فتح لطيف وشرح حريف للمسند المستند الى الامام الاعظم الح

On fol. 2^b, 'Ali Qāri says that Shaikh 'Abdallah as Sindhi (*d. A.H. 996 = A.D. 1589*) reads the name of the narrator of the *Musnād* as Khaskāfi, but 'Ali Qāri, referring to Al Jawāhir al Muḍīyah, corrects it as Haskāfi:

المسكفي يفتح العاء المعجمة ومكون الصاد المهملة فثلا مفتوجة
لكلاف فيها نسبة كذا رأيه مضبوطا بخط شيخنا مولانا عبد الله السندهي
رحمه الله تعالى لكن في الجواهر المضيء في طبقات الصنفية للشيخ
عبد القادر القربي المسكفي يفتح العاء المهملة ومكون الصار
المهملة وفتح الكاف وفي اخراها الثاء نسبة إلى حصن كيف مدينة
من ديار يكر

The title of the commentary is not mentioned anywhere in the present work, but 'Ali Qāri incidentally mentions its title as *Musnād al-Anām* in the preface of his work *Tabaqāt al-Āhnāf* (see Hand-list, No. 2451), thus:—

اما بعد فيقول الواقع بكرم ربه الباري على بن سلطان محمد
الثارى لما وفقني الله سبحانه بلطشه الفقى وتوفيقه الوفى على كتابة
مسند الانام شرح مسند الامام

The following colophon, which has been copied from an autograph copy, gives the date of composition as A.H. 1012, in Mecca:—

كتاب مؤلفه على بن سلطان محمد الثارى عامله ربه الباري بلطشه
الفعى وكرمه الوفى بمكة المشرقة المكرمة وبقبلة الكورة المعظمه يوم
 الجمعة المباركة من شهر حرم الميلاد عصر بعد الالاف من الهجرة النبوة

A note below the colophon gives the date of transcription as A.H. 1083.

هذا تاريخ التصنيف وتاريخ الكتابة مسنه ١٠٨٣

Another note below the above note says that the present MS. is a copy of an autograph copy.

قل من خط مصنفه كتبه محمد على الكوكبي لم ملأ صادق الراهن

The present commentary with its text was printed first in A.H. 1300 = A.D. 1884, at the Muhammadi Press, Lahore, and again at the Mujtabâ'i Press, Dehli, A.D. 1903.

Written in good Naskh.

Dated A.H. 1083.

No. 238.

fol. 464; lines 25; size $9\frac{1}{2} \times 4$; 9×6 .

جمع مسانيد أبي حنيفة

JAM'U MASÂNÎDI ABÎ HANÎFA.

(also called Musnad Khwârazmî) (مسند خوارزمي)

A collection of Musnâd Hâdiṣ transmitted from Abû Hanîfa, by the following 14 authors:—

I. Abû Muḥammad 'Abdallâh bin Muḥammad bin Ya'qûb bin al-Hâris al-Hârisî, ابو محمد عبد الله بن محمد بن يعقوب بن العارضي (d. A.H. 340 = A.D. 952, see al-Jawâhir al-Muḍiyah, fol. 130).

II. Ḥâfiẓ Abtî'l Qâsim Talhâ bin Muḥammad bin Ja'far, الصافط ابو القاسم طلحه بن محمد بن جعفر (d. A.H. 380 = A.D. 992).

III. Ḥâfiẓ Abtî'l Ḫasan bin Muṣaffâr bin Mûsâ bin 'Isâ bin Muḥammad, الصافط ابو الحسن بن مظفر بن موسى بن اسحاق بن محمد (d. A.H. 374 = A.D. 986).

IV. Ḥâfiẓ Abtî' Na'im Alīmad bin 'Abdallâh bin Alīmad al-Īsfahâni, الصافط ابو نعيم احمد بن عبد الله بن احمد الاصفهاني (d. A.H. 430 = A.D. 1039).

V. Abū Bakr Muḥammad bin Abdalbāqī bin Muḥammad al-Anṣārī, (ابو بكر محمد بن عبد الباقى بن محمد الانصاري) (d. A.H. 303 = A.D. 915).

VI. Abū Ḥāmid Ḥabīb allāh bin 'Adī al-Jurjānī, (ابو احمد عبد الله بن عذى الجرجانى) (d. A.H. 365 = A.D. 977).

VII. Ḥasan bin Ziyād al-Lawī, (حسن بن زياد lawī) (d. A.H. 204 = A.D. 820).

VIII. Ḥāfiẓ 'Umar bin al-Ḥasan Ashbānī, (الحافظ عمر بن حسن الشباني) (d. A.H. 347 = A.D. 961).

IX. Ḥāfiẓ Abū Bakr Ḥāmid bin Muḥammad bin Khālid, (حافظ ابو بكر احمد بن محمد بن خالد الكلاعي) (d. A.H. 305 = A.D. 921).

X. Ḥāfiẓ Abū 'Abdallāh Muḥammad bin Ḫusayn bin Muḥammad bin Khusrāw, (الحافظ ابو عبد الله محمد بن الحسين بن محمد بن خسرو البلاخي) (d. A.H. 523 = A.D. 1129).

XI. Imām Abū Yūsuf Qāḍī al-Qudāt, (امام ابو يوسف قاضي القضاة) (d. A.H. 182 = A.D. 797). The collection of Musnad traditions narrated by Abū Yūsuf is called نسخة ابي يوسف.

XII. (a) Imām Muḥammad bin al-Hasan ash-Shaibānī, (امام محمد الشيباني) (d. A.H. 180 = A.D. 804). The collection of traditions narrated by Imām Muḥammad is called نسخة امام محمد.

(b) A few Musnad Hadīq quoted by Imām Muḥammad from Abū Hanifa which are mentioned in his work al-Āṣār.

XIII. Hammād, son of Abū Ḥanīfa, (شيخ حماد ولد ابي حنيفة) (d. A.H. 196 = A.D. 812).

XIV. Abū al-Qāsim 'Abdallāh bin Muḥammad bin Abī al-'Awām, (ابو القاسم عبد الله بن محمد بن ابي العوام) (d. A.H. 405 = A.D. 1014).

Author: Abū'l Mu'ayyid Muḥammad bin Muḥammad al-Khwārazmī, (ابو المؤيد محمد بن محمد الفوارزمي الطايب) who was born in Khwārazm in A.H. 593 = A.D. 1197. He studied jurisprudence under Tāhir bin Muḥammad al-Hafṣī, and travelled to Bagdad and Damascus, where he studied ḥadīq, and then returned to Khwārazm, of which

place he was appointed *Khatib* and *Qādī*. A few years later he resigned the appointment and went to Mecca to perform the pilgrimage, and from Mecca he came to Egypt, and then to Damascus, and thence to Bagdad, where he delivered lectures on jurisprudence till his death in A.H. 665 = A.D. 1266. For his life see: *al Jawāhir al Muḍiyāḥ*, fol. 128^b; *Tāj at Tabaqāt*, vol. viii., fol. 97; *Hāj Khal.*, vol. ii., p. 320; Brock., vol. i., p. 169.

Beginning:—

يقول أضعف عباد الله تعالى وأخدرهم وأخوجهم إلى حفده وافتقرهم
محمد بن محمد الغوارزمي مولداً الصمد لله الذي سقانا بطولة من
أشهى شرائع الفرالع

The author, in his preface, says that when he was in Syria he heard that some ignorant Syrian, out of evil motive and malice, condemned Abū Ḥanīfa for his weakness in *Hadīṣ*, and for having left no composition on the same; hence the present work.

No MS. copy of the work is mentioned in any catalogue, but the work was printed in Dehli in A.H. 1300 = A.D. 1884, and again at the Dāirat al Matārif Press, Hyderabad, in 1916.

Written in good *Naskh*.

Dated A.H. 1246.

No. 239.

fol. 188; lines 15; size $10\frac{1}{2} \times 6\frac{1}{2}$; 9 × 5.

Another correct copy of the first part of the same, designated here as *الجزء الاول من مسند الامام*, corresponding with fol. 1-296 of the preceding copy.

Written in good *Naskh*.

محمد كامل بن صالح محمد الكتابي الصنفي ملهمها

No. 240.

“ foll. 225; lines 16; size $11\frac{1}{2} \times 7\frac{1}{2}$; 9 x 5.

[**شرح مسنن أبي حنيفة**]

[**SHARHU MUSNADI ABÎ HANÎFA.**]

A commentary on the Musnad of Abū Hanifa, transmitted from him by Hasan bin Ziyād al Lu'lī' (*d. A.H. 204 = A.D. 820*), and according to Hāriṣī's (*d. A.H. 340 = A.D. 952*) narration, arranged by Qāsim bin Hasan (*d. A.H. 879 = A.D. 1474*). The arrangement and division are the same as are generally observed in Arabic works on jurisprudence. A note on the margin of the title-page says that the present commentary is by Mulla 'Abid Sindhi, on the Musnad according to the narration of Haskafi. شرح مسنن أبي حنيفة بروايات حكى از ملا عابد سندھی This however cannot be so, since the text does not agree with Haskafi's work (see above, No. 235). The contents of the text are exactly the same as those of the Musnad according to Hāriṣī's narration, mentioned in Berlin, No. 1255.

Mulla 'Abid Sindhi was born in Sindh, and was taken to Arabia by his father, who settled there. He received his education in Yaman, acquiring considerable knowledge in many branches of learning, especially in Ḥadīṣ. He died in Medina in A.H. 1257 = A.D. 1841, and was buried in the cemetery called al Baqī'. It has been mentioned in Hadāiq al Hanafīya, p. 473, that 'Abid composed a commentary on the Musnad under the title of Al Mawāhib al Laṭīfah. The present copy is incomplete, and begins abruptly with كعاب الكاح, and the name of the commentator as well as that of the commentary are not found.

The commentator refers in some places to Yaman, and praises it very highly. On fol. 172^b, he says that he secured an autograph copy of the commentary by Mulla 'Ali Qāti (see No. 237).

لکنی وجدت الفرج بط على الثاری بمدينه سوره على صاحبها
افضل الصلة والسلام في سنة تلشين وماهه والف

This fact and the above note taken together give some reason to think that the commentary is by Mulla 'Abid Sindhi. For that author's life, see Hadāiq al-Hanafīya, p. 473.

Beginning:-

كتاب المكاح ابو عنده من القاسم بن عبد الرحمن بن عبد الله
بن مسعود الكوفي يكتب باي عبد الرحمن تولى الشاة بالكرفة

The work has not been printed.

Written in ordinary Nastaliq.

Not dated, apparently 13th century A.H.

No. 241.

fol. 344; lines 20; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

مسند أبي داود الطيالسي

MUSNADU ABÎ DÂ'ÛD AT TAYÂLASÎ.

An old and extremely rare copy of Musnad Tayālasi, containing a collection of Musnād Ḥadīs.

By Sulaimān bin Dā'ad, commonly called Abū Dā'ad At Tayīlastī, the well-known traditionist of Baṣra, who studied Ḥadīṣ under شعیب بن عیاض البصري (d. A.H. 150 = A.D. 767), ابن عون البصري (d. A.H. 160 = A.D. 777), and others. He died in A.H. 204 = A.D. 820. For his life see: Ḥuffāz, vol. i., p. 322; Mir'at al Janān, fol. 108b; Ḫaj. Khal., vol. ii., p. 231.

Beginning with Ismaïl thus :—

لهم تستعين رب تعم بعونك اخبرنا القاضي ابو المكارم احمد بن محمد بن عبد الله بن عبد الرحمن بن محمد بن قيس اللبناني المعدل فرآة عليه ولا اسمع باصثهان في سنة اثنين وسبعين وخمسة وعشرين قيل به اخبركم ابو علي الصن بن احمد بن الصن العداد المترى فرآة عليه وانت تسع في محرم سنة الشتى عشرة وخمسة فاقربه قال اخبرنا الامام ابو نعيم احمد بن عبد الله بن احمد بن فارس العافظ فرآة عليه ولا اسمع (في المحرم سنة اثنين وعشرين واربعين) اخبرنا ابو محمد عبدالله بن جعفر بن احمد بن فارس (فرآة عليه في اربع

واربعين وثلاثة) قال حدثنا ابو بصر يونس بن حبيب قال حدثنا ابو داود الطيالسي قال احاديث ابي بكر رضي الله تعالى عنه

The portions within brackets in the above Isnâd were added by some readers, apparently of the 7th century A.H.

The present Musnad is divided into eleven Parts, most of which begin with Isnâd.

Part I., foll. 1-38.	Part VI., foll. 159-199.
Part II., foll. 39-97.	Part VII., foll. 200-229.
Part III., foll. 78-108.	Part VIII., foll. 230-256.
Part IV., foll. 109-126.	Part IX., foll. 257-286.
Part V., foll. 127-158.	Part X., foll. 287-317.
	Part XI., foll. 318-344.

Each Part except the ninth, which is slightly defective at the end, bears towards the end autograph sanads and notes of male and female traditionists, numbering not less than 300 in all, of the 7th and 8th centuries A.H., who studied from the present copy. Of these the following are important:—

I., fol. 344. Sanad dated A.H. 685. The writer of this sanad, who does not reveal his name, says that 'Afîfâdin Abû Ibrâhim Ishâq bin Yahyâ (d. A.H. 715 = A.D. 1315), the owner of the copy, Abû 'l-Ulâ Mahmûd al-Bukhâri (d. A.H. 700 = A.D. 1300), As'ad Hamza (d. A.H. 735 = A.D. 1336), and others, while studying a copy of the work belonging to the Madrasah Nûriya under 'Alî bin Ahmad bin 'Abdalwâhi (d. A.H. 690 = A.D. 1291), in the Madrasah Diyâliya, Damascus, compared the present MS. with that copy and received sanads for narrating the Hadîs of the present work from 'Alî bin Ahmad, a pupil of Qâdi Abû al-Makârim Ahmad bin Muhammad (d. A.H. 597 = A.D. 1202) and Abû Ja'far Muhammad bin Ahmad (d. A.H. 603 = A.D. 1208). It is also stated here that the students finished all the eleven parts of the MS. in eleven sittings, each of which is marked on the margin.

سمع جميع هذه المجلدة وهي جميع كتاب المسند تأليف الإمام
ابي داود الطيالسي رحمة الله على الشیعین الإمام الاعلم الكبير العلامة
بقیۃ المشائخ مسند الشام رحلة الطلبة فخر الدين ابی الصن علی بن
احمد بن عبد الواحد بن احمد الفتندي عراؤه باجائزه من ابی المکارم
احمد بن محمد بن عبد الله بن الثیان و ابی جعفر محمد بن احمد
الصیدلاني بمساعدهما من ابی علی الصداد ویسع شیفهنا المسمع
ایضا من اوله الى قوله في ترجمة عدی بن حاتم وسواله البی صلی

الله عليه وسلم عن أبيه وقوله أن أبي كان يصل الرعم الصدقة ومن
 أول مسند النساء إلى الأغراد عن الس بن مالك ومن ترجمة هشام
 عن أبي هوريه إلى آخر الكتاب عن الإمامين موفق الدين أبي محمد
 عبد الله بن محمد قدامة وعز الدين الفتح محمد بن العافظ عبد
 الغني بن عبد الواحد بن علي بن سرور العقدي بساع موفق الدين
 بن أبي الفتح محمد بن عبد الباقى بن البطى بساعه من أبي الفضل
 احمد بن الصن بن احمد العداد وبساع عز الدين من أبي المكارم
 البانى المذكور بساعه من أبي الصن احمد العداد بساعهما من
 الصالحة أبي نعيم احمد بن عبد الله بن احمد بن اسحق عن أبي محمد
 عبد الله جعفر بن احمد بن فارس عن أبي بشر يوسف بن حبيب بن
 عبد القاهر العجلانى عن الامام أبي داود سليمان بن داود بن الجارود
 الطيالسى رحمة الله عليه برواية الشیعى الامام الاعلم نور الدين أبي
 الصن على بن مسعود بن نقیس الموصلى ثم العلبى ابناه الله الصادقة
 الساده الفضلاء صاحب هذه النسخة المولىى الصدر الامام العالم
 الرئيس التبیل حفیق الدين ابو ابراهیم اسحق بن نعییل بن ابراهیم
 الامدی ادام الله فضائله والولد السعید موتىد الدين ابو العالی اسعد
 بن الصدر الكبير الرئيس عز الدين ابو يعلى حمزہ بن الصدر الكبير
 موتىد الدين اسعد بن المظفر التميمي المعروف بابن الثلائی بقواس
 المجلس الاخير وقد اسید له فکمل له سماع جميع هذا الكتاب وشهاب
 الدين ابو العباس احمد بن عمر بن محمد بن علي الصالھي الكاتب
 وابو الفضل يوسف وابو العباس احمد ابنا الشیعی شعبان بن يوسف بن
 شعبان بن أبي الفتح العدوی وعلاء الدين ابو الصن على بن عثمان
 بن احمد بن البیزدی وابو العباس احمد وابو عبد الله محمد ابنا عبد
 العزیز بن احمد بن المعلم الساھوری وحسن الدين ابو الفضل عبد
 الاحد وابو الفتح عبد الملك وابو عبد الله محمد بن عو سعد الدين أبي
 محمد سعد الدين عبد الاحد بن سعد الدين بن نعیم الصرانی ومشیت
 الامامه ابو العلا محمود بن ابی بکر بن ابی العلا بن علي بن ابی العلا

البخاري الكلبازى الفرضى اصله الله وسمع بقوت المجلس الأول
 والسابع شمس الدين ابو حفص عمر بن الشيخ العلامه طرف الدين
 ابي العباس احمد بن ابراهيم بن سباع الفراوى وسمع المجلس الأول
 والثالث والسابع الشيخ حسن بن صدقه بن ابي الفضل الصراوى الضرير
 وسمع المجلس الثالث والعامس والحادىن والسابع الشفيع شمس الدين
 ابو عبد الله محمد بن ابراهيم بن خنائم المهدىمن واخوتهما ابو
 يكر وعلي واصد وسمع المجلس الرابع والعامس والحادىن
 شيخنا العالم شهاب الدين ابو الطاهر احمد بن يلس بن احمد بن
 يركه الاربلى وسمع المجلس الثالث والرابع منصور بن محمد بن
 علي التضااعي الدمشقى واخوه ابراهيم وسمع المجلس الثامن
 عمر بن حسن وصح وثبت احمد عشرين ميلسا وهي معلمة كلها في
 الصواحي اخرها يوم الاثنين العامس والعشرين من صفر سنة خمس
 وثمانين وستمائة بالجامع المظفري وبالمدرسة الضيالية بشق قاسيون
 ظاهر دفعى المتصورة واجاز الشيخ السمع فصر الدين المذكور فس
 الله مدنه لعن مسعده او شيئاً منه جميع ما يجوز له رواليه والحمد لله
 وحده وصلوته على ميدان محمد النبي الامى وآلله الطاهر بن امهاط
 المؤمنين وكانت القراءة من نسخة الوقف بدار العديد التوربة وعورضت
 بها هذه النسخة حال القراءة وصح وثبت

It is attested by 'Ali bin Ahmad 'Abdalwahid, mentioned above, thus:—

صَحْ ذَلِكَ كَبِهَ عَلَى بْنِ أَحْمَدَ بْنِ عَبْدِ الْوَاحِدِ الْمَقْدُسِيِّ

A similar sanad, agreeing almost verbatim with this, and attested likewise by the same 'Ali bin Ahmad 'Abdalwahid, is found on fol. 38v.

II., fol. 255^a. A note dated A.H. 707 says that the writer of this, 'Abdallah bin Ahmad bin 'Abdallah (d. A.H. 737 = A.D. 1337), studied the work jointly with Dahabi (d. A.H. 740 = A.D. 1348), Barli (d. A.H. 723 = A.D. 1323), and others, from the present copy, under Ibn an Nuhhās (d. A.H. 710 = A.D. 1310), in the Madrasah Ashrafiya of Damascus.

سمع جميع هذا الجزء وهو الثامن من مسند ابي داود الطیالى
 على الشيخ الناشر المسند المعمر كمال الدين ابي الفضل اسحق بن

ابي بكر ابراهيم بن النعاص بساعده من ابي المجاج يوسف بن خليل
بساعده (sic) يقرأ الامام العالم العافظ همس الدين ابو عبد الله محمد
بن احمد بن عثمان النهبي فخر الدين عبد الرحمن بن محمد بن عبد
الرحمن البعلبي وشمس الدين محمد بن سالم بن عبد الناصر والشيخ
محمد بن احمد بن سلمان وكاتب السماع عبد الله بن احمد بن عبد
الله المقدسى عفى الله عنهم يوم الاثنين الثالث عشر من المحرم
سنة تسع وسبعيناً بدار الصيدت الشرفية بدمشق حوال قلعتها
وصلونه على ميدنا محمد وآل وسلم

III., fol. 218. A note dated A.H. 675 says that Yūsuf bin 'Abdarrahmān al Mizzi, the author of *Tuhfah* (Nos. 229–232), and 'Abdallah bin Muḥammad bin Ṭarkhān (d. A.H. 735 = A.D. 1335), and others, studied this copy under 'Alī bin Aḥmad bin 'Abdalwāhiḍ al Maqdīsī in Damascus.

سمع جميع مسند ابي داؤد الطیالسی على الشیخ الامام الفقیہ
بقیة المشائخ فخر الدين ابی السن علی بن احمد بن عبد الواحد
ابی البھاری المقدسی باجازته من ابی المکارم اللیان وابی جعفر
الصیدلاني من ابی علی العداد بقراءه وجیه الدین عبد الرحمن
البستی ابو عبد الله محمد بن ابی بکر بن مصطفی بن طرخان وحسن
وتحییل بن ابراهیم بن احمد واحد بن الشیرف محبی الدین نعمی بن
ابی طالب الصنی وكاتب السماع يوسف بن الزکی عبد الرحمن بن
یوسف المزی واخرون في مجالس اخروا يوم الثلاثاء العاشر من جمادی
الاولی سنة خمس وسبعين وستمائة بفتح جبل قاسیون

IV., fol. 196^b. A note dated A.H. 713 says that 'Abdallah bin Khalil al Makki (d. A.H. 777 = A.D. 1377) studied this copy under the owner of the copy, 'Afifaddin, who studied the work under Ibn Khalil (d. A.H. 648 = A.D. 1250) and under 'Alī bin Aḥmad al Maqdīsī.

الحمد لله قرأت هذا الجزء وهو الفاس من مسند الطیالسی على
الشیخ الامام العالم الفاضل المحدث المسند عفیف الدین اسماعیل بن
تحییل الامدی بساعده فيه علی ابن البیلی وساعده علی الفهر ابن
البھاری مسنهما وصح بهنزله بفتح قاسیون رابع عشر من رمضان

منه ثالث حشرة وسبعيناتة قال ذلك كتبه الشيرالي الله تعالى عبد الله بن محمد بن أبي بكر بن خليل المكي

V., fol. 100^a. The female traditionists Fātīmah, Khudaija, and Zainab studied this copy under the above-mentioned 'Affafaddin and under Al Mizzi, the author of *Tuhfah*.

The copy, though not dated, was evidently written in or before the 7th century A.H. No other MS. copy of the work seems to be extant.

A printed edition of the work, exclusively based on this MS., but omitting the notes and sanads, appeared from the Dā'irat al Ma'ārif Press, Hyderabad, 1902.

No. 242.

fol. 600; lines 15; size 10 × 6; 7 × 3.

مسند امام احمد بن حنبل

MUSNADU IMĀMI AHMAD BIN HANBAL.

A collection of *Musnad* *Hadīṣ*.

ابو عبد الله احمد بن محمد بن حنبل By Abū 'Abdallāh Aḥmad bin Muhammād bin Ḥanbāl, founder of the Ḥanbālī school. He traced his descent from the prophet Ibrāhīm, and was born on the 12th Rabi', A.H. 164 = A.D. 780, in Bagdād, where he was brought up. He was originally a follower of the Imām Shāfi'i (d. A.H. 204 = A.D. 820), and studied jurisprudence under him in Bagdād for a considerable time. Afterwards he attended lectures on *Hadīṣ* for four years under Hushaim bin Basīr (d. A.H. 188 = A.D. 804), who, it is said, knew by heart 20,000 traditions. See *Huffāz*, vol. i., p. 226. In Yaman he studied under 'Abdarrazzāq (d. A.H. 211 = A.D. 827) and others.

He is an admitted authority on tradition. *Bukhārī* and *Muslim* have quoted *Hadīṣ* from him. He was severely and repeatedly punished by the Caliph Mutawakkil-billah (A.H. 232-247 = A.D. 847-861) for not supporting the theory of *Khāliq Qur'ān* (Creation of the Qur'ān), and finally for the same reason he was sent to jail. Shortly after his release from jail he died at Bagdād in A.H. 241 = A.D. 855. For his life and work see: *Huffāz*, vol. ii., p. 118; *Mir'at al Janān*, fol. 156; *Ibn*

Khallikān, vol. i., p. 17; Tabaqāt Subki, vol. i., fol. 430; Tahdīb al-Asmā'i, fol. 133; Tabaqāt Abū Ya'la, fol. 2; Hāj. Khal., vol. ii., p. 230; Brock, vol. i., p. 132; Iktifa al-Qunū', p. 158.

The present copy is designated on the title-page as the First Volume; it corresponds with vol. i., Cairo edition, A.H. 1313, and with a portion of vol. ii., pp. 1-58.

Beginning with Isnād thus:—

قال الشيخ عبد الله بن محمد بن عبد الواحد بن أحمد بن الصن الشيباني فرآه عليه والما اسمع ... قال حدثنا عبد الله ... قال حدثنا أبي قال اذا سمعت من رسول الله صلى الله عليه وسلم حدثنا الح

According to the author's son 'Abdallah, the 40,000 Ḥadīṣ included in this work consist of selections from 700,000.

قال ابو عبدالله خرج ابي المسند من سبعمائة الف حديث

See Subki, vol. i., fol. 430^a.

It is stated by reliable authorities that 'Abdallah arranged the present collection in order after his father's death, and divided it into the following 18 classes:—

I.	مسند عشرة مبشرة	X.	مسند ابي سعيد الحدري
II.	مسند اهل البيت	XI.	مسند جابر بن عبد الله
III.	مسند ابن مسعود	XII.	مسند مكييغين
IV.	مسند ابن حمرو	XIII.	مسند مدغيفين
V.	مسند ابن عمر وابي رمده	XIV.	مسند كوفييغين
VI.	مسند عباس	XV.	مسند بصرتين
VII.	مسند ابن عباس	XVI.	مسند خامييغين
VIII.	مسند ابي هريرة	XVII.	مسند الصار
IX.	مسند النس بن مالك	XVIII.	مسند نسا

Later on, Ibn Malik Qaṭ'i (d. A.H. 360 = A.D. 972), the pupil of 'Abdallah bin Imām bin Hanbal, divided the work into several parts, which Hasan bin 'Alī, the pupil of Qaṭ'i, arranged in 172 parts. The present copy contains nine classes of the Muṣnād according to 'Abdallah's division of the work.

For other copies of the work see: Berlin, 1257; Houstama, 702;

Cairo, 135; Had, 125, 448-9; A.S., 890-93; Dāmid Pasha, 389-93; Kōpr., 411; Damascus, 253-9.

Written in ordinary Nasta'liq.

Not dated; apparently 13th century A.H.

No. 243.

fol. 231; lines 45; size 12 × 9; 10 × 8.

Another copy of the Musnad, containing five classes of Musnad; designated on the title-page as the Second Volume.

I. Foll. 1-39. مسند مكحوس, corresponding with vol. iii., pp. 400-503, of the printed edition.

II. Foll. 39-69. مسند ملطفين, corresponding with vol. iv., pp. 1-88.

These two classes of the Musnad are written in a very fine Naskh.

Dated Damascus, A.H. 1127.

Scribe احمد بن محمد بن عبد الله

According to the colophon on fol. 69^b, these two classes of Musnad consist of eleven parts of Qat'i's division of the work.

III. Foll. 70-122. مسند خامبيعين, corresponding with vol. iv., pp. 89-238, of the printed copy.

IV. Foll. 123-185. مسند كوفيين, corresponding with vol. iv., pp. 239-417, of the printed edition.

V. Foll. 186-231. مسند بصرعيين, corresponding with vol. iv., pp. 418-447, and pp. 1-328 of vol. v.

These last three classes are written in good Naskh.

Dated A.H. 1128.

Scribe محمد البغدادي

The scribe, in the colophon, designates these portions as the second part of the Musnad.

No. 244.

foll. 256; lines 45; size 12 × 9; 10 × 5.

Continuation of the above copy, designated here as the Third Volume, containing the following two classes of the Musnad.

I. Foll. 1-126. مسند انصار, corresponding with pp. 329-447 of vol. v., and pp. 1-28 of vol. vi. of the printed edition.

It consists of 13 parts according to Qat'i's division, as would appear from the following marginal notes:—

السابع عشر من مسند احمد بن حنبل

الثامن والعشرون من مسند احمد بن حنبل

It is stated in the following colophon that the scribe transcribed the present copy from a reliable copy belonging to the Madrasah of Abū 'Umar in Damascus, bearing the old notes of the traditionists who studied from the copy:—

اخير مسند الانصار علي العام قال كاتبه احمد بن محمد بن عبد الله الصعوي قد كتبت هذه المسند علي الاصل المنشور عنه هذه النسخة المباركة وهي النسخة الموقوفة علي مدرسة الشيخ ابي عمر وهي نسخة جليلة العقدار مقرورة علي عدة مفاسع اخيها ومسادات نفاه لقائد

Written in very fine Naskh.

Dated A.H. 1127.

II. Foll. 127-256. مسند عائضه, corresponding with pp. 29-447 of vol. vi. of the printed edition.

Written in good Naskh.

Dated A.H. 1128.

Scribe محمد البغدادي

No. 245.

fol. 242; lines 23; size 9 × 6½; 7½ × 5.

Another old and valuable copy of part of the same Musnad. It consists of two classes of Musnad in 12 parts, and comprises 1776 Hadîṣ, corresponding with pp. 400–500 of vol. iii., and pp. 1–88 of vol. v. of the printed edition.

A note on the title-page says that the copy was for some time in the possession of Sayyid Ismâ'îl of Egypt.

It would appear from a mutilated note on fol. 242 that the MS. was studied in A.H. 733.

سمعت جميع المسند الصحيح الجامع المسند عن الصدابه الثقات
العكبيين والمدينيين عن مسند الامام الحافظ ابو عبد الله احمد بن
حبل شيخ الصفاط السهالي (sic) سنة ثلث وثلاثين وسبعين

Another note towards the end tells us that Ahmâd az Zaftâwi, a descendant of Sirâj al Hindî, Qâdi al Qadât of Egypt (d. A.H. 773 = A.D. 1372, see Hüsne al Muhâdarah, fol. 234), sold this copy to the Madrasah Muhammâdiya in Samârquand; and another note towards the end says that in A.H. 633 the present copy was compared with a copy of the Musnad by Shaikh Muhyammâd Khalil al Makki (d. A.H. 648 = A.D. 1250).

بلغ مقابلاً وسماعاً على المسند على الشیخ الزاهد الورع امام
السلعین الشیخ محمد الغلیل العکی سنه ثلاث وثلاثين وستعمانه

Towards the end of the 11th part a note on fol. 202b says that it was studied by Ahmâd bin Muhyammâd bin 'Umar bin 'Abdallâh bin 'Abd an Nâsîr under Shaikh Muhyammâd al Khalil. This Ahmâd, according to the autograph note of his father, was born in A.H. 603.

ولد احمد الشهير بسعيد احمد بن محمد بن عمر . . . يوم الجمعة
شعبان سنة ثلث وستعمانه احسن الله العاقية

محمد بن عمر بن عبد الله بن عبد الناصر
بن احمد بن اسحاق

Written in good *Naskh*, in or before A.H. 633.

No. 246.

fol. 261; lines 35; size $11\frac{1}{2} \times 8$; $8\frac{1}{2} \times 5$.

Another copy of part of the same Musnad, designated here as the
الجزء الخامس

The present part begins with Hadîṣ of Musnad narrated by the Prophet's wife and other females, and ends with the last Hadîṣ of the same, corresponding with pp. 29–467 of vol. vi. of the Cairo edition.

The following colophon says that the present copy was written in A.H. 1124, and the transcription of the present part, as well as the previous parts, was made in Mecca.

هذا اخر مسند النساء - وكان الفراغ من كتابة هذا الجزء وهو الجزء
الخامس من المسند . . . منه حادي وعشرين بعد المائة والالف
وهد الجزء والاربعه الاجزاء قبلها كتبها اقل عباد الله واحوجهم الى
ع فهو . . . القاعي سليمان بن محمد بن خليل . . . بعكة المحرفة

Written in good Naskh.

Scribe سليمان بن محمد بن خليل

No. 247.

fol. 583; lines 29; size $13 \times 9\frac{1}{2}$; 10×7 .

Another copy of the same Musnad, in four volumes, of which the fourth or last volume is wanting.

Vol. I.

Beginning as usual, and ending with the last Hadîṣ of Abû Ramâ Taimî, corresponding with vol. i and vol. ii, pp. 1–227, of the Cairo edition.

Written in good Naskh.

Not dated; apparently A.H. 1301.

No. 248.

foll. 571; lines 29; size 13 × 9½; 10 × 7.

Vol. II.

Beginning with the Musnad of Abū Huraira, and ending with the last Hadiṣ of Musnad Jābir bin ‘Abdallah al-Anṣārī, corresponding with vol. ii., pp. 228–475, and vol. iii., pp. 1–400, of the printed edition.

Written in good Naskh.

Dated A.H. 1302.

No. 249.

foll. 425; lines 29; size 13 × 9½; 10 × 7.

Vol. III.

Beginning with the Musnad of Ṣafawān, and ending with the following:—

حدثنا عبد الله حدثي ابراهيم بن اسحق ثنا ابن المبارك عن
يوس بن الزهرى حدثي عبد الله بن عبد الله بن عتبة بن مسعود
ان رجلا من اصحاب النبي صلى الله عليه وسلم حدثه الله سمع النبي
صلى الله عليه وسلم قال اذا كان احدكم في الصلوة فلا يرفع بصره
الى السما

Corresponding with vol. iii., pp. 400–503, and vol. iv. and vol. v.,
pp. 1–295, of the printed edition.

Written in A.H. 1307.

The MSS. Nos. 247–249 were presented to the Library by ‘Abdalmajid,
a zamindar of Patna, in 1914.

No. 250.

fol. 339; lines 25; size 8 × 5½; 6½ × 4½.

حاشية مسند احمد بن حنبل

HÂSHÎYATU MUSNADI AHMAD BIN HANBAL.

An incomplete copy of a gloss on the Musnad of Ahmad bin Hanbal, dealing with the difficult words and passages used in it.

By an anonymous author. He quotes various authors; the latest of them is Molla 'Ali Qâri (d. A.H. 1014 = A.D. 1605), whom he mentions on fol. 302 thus:—

وردة المحقق القاري في شرح المصائب

In the *Ithâf an Nubla*, p. 142, it is said that Abû 'l Hasan 'Abdal-hâdi (d. A.H. 1139 = A.D. 1730) compiled a gloss on the Musnad in 50 Kirasa, each Kirasa = 10 foll. The present incomplete copy consists of 34 Kirasa. There is some reason to think 'Abdal-hâdi to be the author of the present gloss.

Beginning:—

الحمد لله رب العالمين وصلى الله على مسيدنا محمد وصفيه وسلم
وبعد فهذا تعليق لطيف على مسند الامام احمد بن حنبل رضي الله
تعالى عنه مختصرا على ذكر ما يحتاج اليه القاري والمدرس من ضبط
اللطف وايضاح الغريب والاعراب قدر ما يسره الله تعالى ان شاء الله تعالى

A note, dated A.H. 1312 = A.D. 1894, on the title-page says that the Librarian of the Âsîfîya Library of Hyderabad gave the MS. to the founder of this Library, and received certain MSS. from him for the present copy.

این نسخه حاشیه مسند امام احمد رحمه الله در مبادله بعضی کتب که
در کتابخانه آصفیه موجود بوده بکتاب خانه موسسه باورینقل پیلاگ

لابريري راقع بالكتابي ازد يشهد بما نعوذ مولوي خد الصيغه مخان بهادر
داده هد

حمد احمد

٦ ربيع الثاني منه ١٣١٢
مطابق ٢ اكتوبر منه ١٨٩٣

The present gloss is not printed.

This copy bears three seals of the Aṣīfiya Library.

Written in Naskh.

Not dated; apparently 12th century A.H.

No. 251.

fol. 23; lines 25; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{4} \times 3\frac{1}{2}$.

القول المدد

AL QAUL AL MUSADDAD.

A work opposing the theory of certain traditionists that the Musnad of Alḥmad bin Ḥanbal includes false ḥadīṣ.

By Alḥmad bin ‘Alī bin Muḥammad bin ‘Alī bin Ḥajar al-Asqalānī, احمد بن علي بن محمد بن علي بن حجر العسقلاني, who died in A.H. 852 = A.D. 1440. For his life see the present vol., p. 49, no. 159.

Beginning:—

الحمد لله العظيم فلا يتوجه الاشتراض لا حكامه ولا الافتراض لا قوله
فلا يخفى عليه مثقال الدر من الوجود ولا اخف من مثقاله الخ

In the preface Ibn Ḥajar says that he studied a treatise under his teacher Hāfiẓ Zainaddin al-‘Irāqi (d. A.H. 806 = A.D. 1404), who in the said work had pointed out that nine ḥadīṣ in the Musnad were false ḥadīṣ. Ibn Ḥajar made notes of all doubtful points on the margin of the said treatise, and in A.H. 819 wrote the present work in defence of the Musnad. ‘Irāqi’s treatise has been transferred *verbatim* to the present work, and each of the nine ḥadīṣ is followed by Ibn Ḥajar’s defence.

وقد رأيت قبل ان لفوض في حدیث الاجولة او توجيه الرد او تعقبه
ان اذكر سياق ما اوردته الفین علی الولاء على لص ما كتبه في المذكور

لَمْ أذْكُرْ مِنْ الْأَعْدَادِ الْمُذَكُورَةِ عَلَى طَرِيقَةِ أَهْلِ الْحَدِيثِ مِنْ خَيْرِ
تَعْثُثٍ وَلَا تَكْلُفٍ

'Irāqī's treatise begins on fol. 2^b thus:—

الحمد لله وسلم على عباده الذين اصطفى واصعدوا لا إله إلا الله
وَحْدَهُ لَا شَرِيكَ لَهُ الْحَمْدُ

'Irāqī tells us in the preface that in A.H. 750 he was asked by some of his Ḥanbali friends to collect the false and weak Ḥadīṣ found in the *Musnād*; but, thinking that there were very few such Ḥadīṣ in the said work, he took no notice of his friends' request. Subsequently, in A.H. 760, while studying the *Musnād* under ʿAlā al-dīn Abū al-Ḥasan ʿAlī b. Aḥmad b. Muḥammad b. Ṣalāḥ ad-Dīn al-Miṣṭaqī, he found that the *Musnād* contained many weak Ḥadīṣ and some false Ḥadīṣ; hence the present work.

On fol. 5^b Ibn Ḥajar begins his replies thus:—

الْحَدِيثُ الْأَوَّلُ مِنْهَا سَعِيدُ بْنُ الْمُسِبِّبِ الْخَ - قَوْلُهُ أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَقُلْهُ وَلَا حَمَرٌ وَلَا سَعِيدٌ

This treatise is followed by Ibn Ḥajar's reply concerning fifteen more Ḥadīṣ of the *Musnād* which are said by Abū 'l-Farj 'Abdarrahmān al-Jawzī (d. A.H. 597 = A.D. 1250) to be false Ḥadīṣ. Ibn Ḥajar quotes these fifteen Ḥadīṣ, and defends the *Musnād*.

The author's colophon quoted here gives the date of composition as A.H. 819:—

قَالَ مَوْلَانِهِ عَامِلُهُ اللَّهُ تَعَالَى بِلْطَفَّهُ فَرَشَّتْ مِنْهَا نَسْعَ عَمَرَةَ وَثَانِيَةَ

محمدُ بْنُ خَلِيلٍ الْمُضْعِيِّ عَنِ الْمُؤْلِفِ مَسَاعِيًّا بِقَرَأَهُ الشَّيْخُ
شَمْسُ الدِّينِ السَّخَاوِيُّ ثَالِثُهُ عَشَرُ مِنْ دُوَالِ مِنْهُ لَيْلَانَ وَارْبَعُونَ

رواية كاتبه محمد بن خليل المضعي عن المؤلف مساعي بقراءه الشيخ
شمس الدين السحاوي ثالث عشر من دوال منه ليلان واربعون

This sanad is verified by Ibn Ḥajar himself, thus:—

الحمد لله وسلم على عباده الذين اصطفى الساع والاجازة
صحيحان قاله وكتبه احمد بن علي بن حجر الشافعي خير الله له

Ibn Ḥajar made several corrections on the margin of the present copy with his own hand.

A note on fol. 5^v says that the present copy has been compared with the autograph copy by the author himself:—

ساعاً ومقابلاً باصل مؤلفه على مؤلفه لطف الله تعالى

ε The work seems to be rare. We are not acquainted with any other copy of the work.

Written in good Naskh, A.H. 840.

No. 252.

fol. 175; lines 24; size 9 × 6½; 7 × 4½.

المختَبَرُ مِنْ مُسْنَدِ عَبْدِ بْنِ حُمَيْدٍ

**AL MUNTAKHAB MIN MUSNADI 'ABD
BIN HUMAID.**

An abridgment from the author's larger work, called Al Musnad al Kabir, consisting of Musnad Hadīq.

Author: 'Abd bin Ḥumaid bin Naṣr, *Bukhārī*, in his work *Al Jāmi'*, supported by Dabābi in *Huffāz*, vol. ii., p. 115, and *Mir'at al Janān*, fol. 162, calls him 'Abdalḥamid. The following note on the title-page of this copy states that the real name of the author is 'Abdalḥamid, but that he is commonly known as 'Abd bin Ḥumaid; and this statement most probably is correct.

هذا مُسْنَدُ الحافظِ المحدثِ عبدِ الصَّمِيدِ الشَّهِيرِ بعبدِ بنِ حُمَيْدٍ

Trustworthy authors, such as Dabābi and Yāqūt, hold that the author belongs to Kus in Samarqand, while some others say that he belongs to Kugh, a village in Jurjān. Towards the end it has been noted that Kus, with من, is correct: *بالسِّنِ الْمُهْمَلَةِ عَلَى الصَّحِيحِ*

'Abdalḥamid, after receiving his education in different branches of learning, studied Hadīq under traditionists who are reckoned among the best authorities on Hadīq, such as:—

يزيد بن هارون (d. A.H. 206 = A.D. 842),

محمد بن إثمار (d. A.H. 203 = A.D. 839),

علي بن عاصم (d. A.H. 201 = A.D. 837),
 حسين بن علي الجعفي (d. A.H. 203 = A.D. 839),
 ابو اسامه (d. A.H. 201 = A.D. 837),

and others. Muslim and Tirmidji, the authors of the 2nd and 4th canonical collections, have repeatedly admitted his authority in Hadîṣ, and quoted Hadîṣ from him. He died in A.H. 249 = A.D. 863. For his life see : Huffâz, vol. ii., p. 115; Mirâṭ al Janâ'î, fol. 162; Yâqût, vol. iv., p. 274; Hâj. Khal., vol. ii., p. 390; Berlin, No. 1116; Brock., vol. i., p. 157.

For other copies of the work compare : Berlin, 1261; Goth, 590; Jeni, 568; Kôpr., 456. The work has not been printed.

Beginning with Isnâd thus :—

اخبرنا الشیخ الصالح الثقة الامین ابو بکر محمد بن مسعود بن
 بهرون الطبیب البغدادی سماعاً عليه فی مدة ثلاث وسبعينة قال ایاانا
 الشیخ الامام ابو الوقت عبد الاول بن عتمان بن شعیب السجزی
 الصوفی قال ایا ابو الصن عبد الرحمن بن محمد الداؤدی قال ایاانا
 ابو محمد عبد الله بن محمد بن حمودہ السرخسی قال ایا ابو اسحق
 ابراهیم بن حزیم الشامی الفرسکی قال ایاانا ابو محمد عبد الصمد
 بن نصر الكسی قال حدثنا یزید بن هارون ایاانا اسماعیل بن ابی خالد
 عن قیس بن ابی حازم عن ابی بکر الصدیق رضی الله تعالیٰ عنه
 قال لكم تقرأون هذه الآية يا ایها الدین امنوا علیکم القسمک الح

The colophon runs thus :—

آخر المختفیة من مسند عبد بن حمید الكسی رحمه الله عليه

The scribe of this copy, 'Abdarrâhîm bin 'Uşmân, towards the end, in his note dated A.H. 1310, says that the present MS. is a copy of an old one, which was compared with a copy bearing the notes of traditionists who studied in A.H. 553, under Sharîf Yûnus who received the sanad for narrating the Hadîṣ of the present work from Abû 'l Waqt (d. A.H. 553 = A.D. 1159).

Written in ordinary Naskh.

Dated A.H. 1310.

No. 253.

fol. 270; lines 23; size 13 x 9½; 9 x 6.

مسند الدارمي

MUSNAD AD DÂRIMÎ.

A collection of Musnad Hadiṣ.

By Abū Muḥammad 'Abdallāh bin 'Abdarrahmān bin Bahrām ad Dârimî as Samarcandi (ابو محمد عبد الله بن عبد الرحمن بن بهرام) (السرقندى), who was born in A.H. 181 = A.D. 818, and studied Hadiṣ under traditionists whose authority on the subject is undisputed, such as:—

نصری شعیل (d. A.H. 203 = A.D. 829),

یزید بن هارون (d. A.H. 206 = A.D. 842),

معید بن عامر (d. A.H. 208 = A.D. 844),

and others. He shortly proved himself a very prominent Muḥaddîs and was soon admitted to be an authority on the subject. Reliable traditionists of his age, such as:—

Muslim (d. A.H. 261 = A.D. 877),

Abū Dâ'ud (d. A.H. 275 = A.D. 888),

Tirmudî (d. A.H. 279 = A.D. 892),

narrated Hadiṣ on his authority.

He died in A.H. 255 = A.D. 896. For his life and work see: Huffâz, vol. ii., p. 115; Mir'ât al Janân, fol. 163; Taqrîb at Tahdîb, p. 206; Hâj. Khal., vol. ii., p. 340; Brock., vol. i., pp. 163–4.

Beginning:—

باب ما كان عليه الناس قبل مبعث النبي صلى الله عليه وسلم
من العجم والضلل حدثنا محمد بن يومف عن سفيان عن الأعمش
عن أبي وائل الخ

Ibn Salâh (d. A.H. 643 = A.D. 1245) included the present work in Masâni'd (works on Musnad Hadiṣ); while some others, such as 'Irâqî (d. A.H. 806 = A.D. 1404) and Ibn Hajar (d. A.H. 852 = A.D. 1449), do not count it as a work on Musnad Hadiṣ.

The work is highly regarded as genuine Hadis, and according to some is considered equivalent to the six canonical collections.

It is said in *Huffaz*, vol. ii., p. 115, that Dârimî compiled a commentary on the Qur'ân, which, however, does not seem to be extant.

For another copy of the work compare Lied, 1726.

The work has been lithographed in Cawnpore, A.H. 1293 = A.D. 1877.*

Written in *Nasta'lîq*.

Dated A.H. 1225.

محمد عظيم
Scribe

No. 254.

fol. 224; lines 23; size 9 × 5½; 7½ × 4.

Another copy of the same. Written in ordinary *Naskh*. Not dated; apparently 13th century A.H.

The present copy begins with *Ismâd* thus:—

الحمد لله حق حمده والصلوة والسلام على نبیه اما بعد قال الفقیر
الى ربه الغنی عثیف الدین جبید بن جلال بن عمر البیانی ملکه الله
نواصی الامالی سمعت على السنت الصالحة ام الصیئ فاطمه بنت
القاضی ههاب الدین احمد بن قاسم العرازی كتاب مسند الدارمی
رحمه الله من اوله الى اخره غير فوت لقطة بقراءه غیری علمها وهي
سمعها على جدها الشیخ رضی الدین ابی بکر ابراهیم بن محمد بن
ابراهیم الطبری قال اخبرنا الشیهان سلیمن بن خلیل العسقلانی
والشیخ الاجل کمال الدین محمد بن عمر بن خلیل العسقلانی سمعاً من
کمال الدین محمد واجازة من عنده لجم الدین سلیمن بن خلیل - قال
ابخربنا العافظ برهان الدین المصری سمعاً من الامام سدید الدین ابی
الوقت عبد الاول بن عیسیٰ بن شعیب الھروی الجزی قال شیخنا راغی
الدین وابخربنا به غالباً الشیخ ابو عبد الله محمد بن ابی البرکات ابی
الصیر الھمدانی اجازة مکانیة في المسجد العرام قال اخبرنا ابو الوقت
عبد الاول اجازة عن ابی الصیئ عبد الرحمن بن المظفر الدائوی عن
ابی محمد عبد الله بن احمد السرخسی عن ابی عیسیٰ بن عمر

السفرقدى عن الامام ابي محمد عبد الله بن عبد الدارمى باب ما
كان عليه الناس قبل مبعث النبى صلى الله عليه وسلم من الجهل
والضلالة

The above Isnâd says that 'Afifaddin Junâid, the eldest son of Jalâl Ahmad bin 'Umar bin Muhammad bin 'Umar al Balkhâni (*d. A.H. 796 = A.D. 1393*), traditionist and scholar of the 9th century A.H. (see the present vol., p. 16), studied the present work under the female traditionist Fâtimah bint Ahmad bin Qâsim (*d. A.H. 783 = A.D. 1343*, see *Ad Durar al Kâminah*, vol. ii., fol. 135), who studied the work under Radîiaddin Abi Bakr Ibrâhîm bin Muhammâd at Tabârî (*d. A.H. 722 = A.D. 1322*, see *Ad Durar al Kâminah*, vol. i., fol. 69^a), and received the sanad for narrating the Hâdiç of the present Musnâd from the above-mentioned Radîiaddin. The continuation of the sources of Radîiaddin for narrating the Hâdiç of the present work ends with the author.

The above Isnâd gives us sufficient reason to hold that the original copy from which the present MS. has been transcribed belongs to the 9th century A.H.

No. 255.

fol. 198; lines 19; size 9½ × 7; 6½ × 4½.

الجلد الاول من فردوس الاخبار!

AL JILD AL AWWAL MIN FIRDAUS AL AKHBÂR.

The First Volume of *Firdaus al Akhbar*, also called *Musnâd ad Dailamî*.

A collection of 10,000 Musnâd Hâdiç, with omission of Isnâds, arranged in alphabetical order.

Author: Abû Shujâ' Shirwâih bin Shahriyâr bin Finnâ Khusrân, ابو شجاع شیرویه بن شهریار بن فنا خسروان, A.H. 445 = A.D. 1053, where he studied Shâfi'i jurisprudence and Hâdiç under Yûsuf bin Muhammad bin Yûsuf al Mustalâmi, a Shâfi'i jurist and traditionist of the 5th century A.H., and several others. In Iṣfâhân he studied under 'Abdalwâhhâb bin Mundâ (*d. A.H. 512 = A.D. 1118*).

After that he travelled to Bagdad, and then to Qazwin, where he attended lectures of scholars and traditionists on Hadîṣ and other branches of learning. He died in A.H. 509 = A.D. 1115.

For his life and works see: Brock., vol. i., p. 344; *Mirât al Janân*, fol. 293*; *Huffâz*, vol. iv., p. 55.

It is stated in *Hâj Khal.*, vol. ii., p. 260, that the author's son *Shahriyâr bin Abi Shu'ba* (*d. A.H. 558 = A.D. 1162*) enlarged the present work by adding some Hadîṣ and Isnâd omitted by his father, and entitled it *Musnad al Firdaus*, and that this was abridged by *Ibn Hajar* (see No. 256).

The present copy is without the preface, and begins thus:—

ذکر الاحادیث الاولی - فصل منها ما خلق الله عز وجل . اب ط
ع ب ابن عباس وابو هریرة وعبادة بن الصامت اول ما خلق القلم
بینده ثم خلق النور وهي الدواة ثم قال اكتب الخ

The usual beginning, given in *Hâj Khal.*, vol. ii., p. 264, runs thus:—

ان احسن ما نطق به الناطقون الخ

For other copies of the work see: Cairo, vol. i., p. 382; Berlin, 1278. The work has not been printed.

Written in good *Naskh*.

Not dated; apparently 7th century A.H.

No. 256.

fol. 312; lines 29; size 10 × 7; 7½ × 5.

تسدید القوس بمسند الفردوس

TASDÎD AL QAUS BI MUSNAD AL FIRDAUS.

An abridgment of *Musnad al Firdaus*, arranged in alphabetical order. *Musnad al Firdaus* consists of 17,000 Hadîṣ.

By *Aḥmad bin 'Ali bin Muḥammad bin Hâj Khal al 'Asqalâni*, علی بن محمد بن حجر العسقلاني, who died in A.H. 852 = A.D. 1449 (see No. 59).

Beginning:—

الحمد لله الملك الشفيف المنفرد بالملك الامامي الجامع المطلع
على الشالر . . . اما بعد فاني كنت ارى شيخنا الامام . . . المكبي
بابي الفضل العراقي . . . يكشف كثيرا عن الاحاديث الغربية . . .
من مسند الفردوس الخ

In the colophon Ibn Ilajar says that he completed the present work
in Muharram A.H. 852 (ten months before his death):—

وكان الشراغ من تعليقه يوم السبت الثالث من المحرم سنة التسعين
وخمسين وثمانمائة

هكذا في البياض The words "هكذا في البياض" and "الاصل," "thus in the draft," and
frequently noted on the margin, suggest that the present MS. was transcribed from an autograph copy. The
following note, written by one Muhammad Murtada, suggests that this
copy was written before the author's death in A.H. 852.

الحمد لله وحده كتب هذا الكتاب قبل وفاة مؤلفه العافظ ابن حجر
العسقلاني رحمة الله عليه بعمر عشرة أشهر والله أعلم - كتب محمد
مرتضى عفر له

Fol. 1 has been supplied in a later hand, apparently 11th century A.H.
The work is not mentioned in any catalogue.

The founder of the Library notes on the title-page that he paid
100 rupees for the present copy.

Written in good Naskh.

THE SHI'A CANONICAL COLLECTIONS OF TRADITIONS.

No. 257.

fol. 158; lines 55; size 11 x 6; 6 x 5½.

الكافى

AL KÂFI.

The First of the four Shi'a canonical collections of traditions.

Author: Muḥammad bin Ya'qūb bin Ishaq al Kulini.
محمد بن يعقوب بن إسحاق الكليني.
يعقوب بن إسحاق الكليني. The author was a native of Kulin (according to some Kalin) in Rai. He left several other works, viz.:

كتاب الرسائل (1)

كتاب الرد على الشرامة (2)

كتاب تعبير الرؤيا (3)

and died, according to most authorities, in A.H. 328 = A.D. 939. Tūst and a few others place the date in A.H. 329 = A.D. 940.

For his life see: Wajiz, fol. 6^a; Manhaj al Maqāl, fol. 317; Majalis al Mu'minin, fol. 230^a; Kashf al Hujub, fol. 112^a; Muntaha al Maqāl fi 'Ilm ar Rijāl, foll. 196^a; Talkhiṣ al Maqāl, fol. 201^a; Brock., vol. i., p. 187.

The author devoted fully twenty years to the composition of the work. It comprises 1699 Ḥadīṣ, and is divided into thirty-four Books.

The entire work is in two volumes.

VOL. I.

Contains the following four Books:—

I. كتاب العقل, foll. 1-8.

II. كتاب التوحيد, foll. 8-23.

III. كتاب الحجة, foll. 24-90.

IV. كتاب الإيمان والكفر, foll. 91-150.

Beginning:—

الحمد لله المحمود لعمته المعبد لندرة المطاع في مسلطاته . . .
اما بعد فقد فهمت ما شكرت من اصلاح دهرنا على اليمالة الخ
كتاب and, كتاب فضل القرآن, كتاب الدعا, Books V.-VII., viz. are not found in this copy.

For other copies of the work, see: Berlin, 1855; Loth, 144; Br. Mus. Suppl., 150. For commentaries, see: Berlin, 1850-58.

A volume of the work, containing the first seven Books, was lithographed in Persia A.H. 1281 = A.D. 1863, and the whole work, comprising 34 Books, was lithographed in two volumes in A.D. 1900.

Written in beautiful Naskh, with an illuminated head-piece.

Dated A.H. 1109.

No. 258.

foll. 583; lines 23; size 14 x 8; 8½ x 4.

VOL. II. of the above.

Contains Books VIII.-XXXIV.

This volume begins with thus:— كتاب الطهارة

ابواب طهور العا. قال ابو جعفر محمد بن يعقوب الكليني حدثني علي بن ابراهيم بن هاشم التوسي العا. كله ظاهر الخ

and ends with كتاب الروضة, the last Book.

Written in good Naskh.

Dated A.H. 1150.

No. 259.

The same.

foll. 549; lines 33; size $11\frac{1}{2} \times 6$; 8×4 .

كتاب الطهارة،
and ending with كتاب الإيمان والنذر.
كتاب الروضة والوقوف.
The last two Books, كتاب الروضة and الوقوف
are wanting.

Written in beautiful Naskh, within red ruled borders, with an illuminated head-piece.

حسين بن ابراهيم بن عبد الله.

A note on fol. 297* and the colophon say the present copy was transcribed in A.H. 1196, for a Shi'a Qadi Shaikh Ibrâhim.

No. 260.

The same.

foll. 339; lines 37; size 12×7 , $8\frac{1}{2} \times 4$.

Vol. II.

Beginning with كتاب الطهارة، and ending with كتاب المعية،
corresponding with foll. 1-260 of MS. No. 258.

Written in good Naskh.

Dated A.H. 1105.

No. 261.

The same.

foll. 316; lines 37; size 12×7 , 8×4 .

Vol. III.

The continuation of the above, beginning with كتاب الكاج، and
ending with كتاب الإيمان والنذر، corresponding with foll. 261-583 of
MS. No. 258.

Dated A.H. 1107.

Both this and the preceding volume were written by the scribe
محمد بن الصن التميمي

No. 262.

foll. 384; lines 25; size 10 x 6, 7 x 3].

شرح الكافي

SHARH AL KÂFÎ.

An incomplete copy of a commentary on Al Kâfi, in two parts bound in one volume.

By an anonymous author. He has quoted several works in this commentary, the latest being *Asmâ' ar Rijâl* by Muḥammad Amin Astarâbâdî (d. A.H. 1028 = A.D. 1629).

According to *Kashf al Hujub*, fol. 92^a, commentaries on Kâfi were written by Bâqir Dâmid (d. A.H. 1041 = A.D. 1632) and Khalil bin Gâzî (d. A.H. 1091 = A.D. 1682).

Part I., foll. 1-148. Commentary on *الطهارة*.

The colophon runs thus:—

هذا آخر ما أردنا شرحه من كتاب الإيمان والكفر

كتاب الدعاء.

Ends abruptly thus:—

روى عن أبي علي عمران العلبي عن ذریع عن
أبي عبدالله عليه السلام - قال فصليتها بالليل

Written in Nasta'lîq.

Not dated; apparently 13th century A.H.

No. 263.

foll. 341; lines 25; size 10 x 6, 8 x 3½.

كتاب من لا يحضره الفقيه

KITÂB MAN LÂ YAHDURUHU 'L FAQÎH.

The Second of the four Shi'i canonical collections.

Author: Abû Ja'far Mu'lammad bin 'Ali bin Husain bin Mûsâ bin Bâbawâih al Qummi, ابو جعفر محمد بن علي بن حسن بن موسى بن بابويه القمي, a traditionist and famous author, who composed nearly 300 works on different branches of learning. The date of his birth has not been determined by his biographers. He came to Bagdad in A.H. 353 = A.D. 966, and there delivered lectures on Hâdiq and jurisprudence, which were attended by large numbers of pupils. Numerous traditionists have quoted Hâdiq from him. He died in A.H. 381 = A.D. 991.

For his life and works, see: *Manhaj al Maqâl*, fol. 295; *Kashîf al Hujub*, fol. 148; *Talkhiṣ al Aqwâl*, fol. 300; *Muntaha al Maqâl*, fol. 47; *Fihrist Tûsi*, No. 661; *Majâlis al Mu'minîn*, fol. 231.

The author of *Majâlis al Mu'minîn*, basing his statement on Tûsi's work, gives A.H. 331 as the date of the author's death:—

شیخ طوسي در کتاب فیہرمست گفته که ابو جعفر بن بابويه القمي
شیخی جلیل حافظ حدیث بصیر بحال رجال و ناقد اخبار بوده و در
میان علماء قم کسی مانند او در حفظ و کثافت علم پیدا نشده و
قریب به صد تصویف دارد و در میان مائه صد و سی و یک در بلده
ری وفات یافست

The words مائے صد و سی و یک = 331 are found in all the manuscript copies of *Majâlis*, as well as in the lithographed Tehran edition, thus placing Qummi's death in A.H. 331. In the Asiatic Society's edition of Tûsi's work, No. 661, as well as the Oriental Public Library manuscript copies, there is no mention of Qummi's death.

The same mistake in author's date of death (A.H. 331) is found in the biographical notice of the author quoted from Najâshî's *Asmâ' ar Rijâl* in the lithographed edition dated Lucknow, A.H. 1307. The Oriental Public Library manuscript copy of *Asmâ' ar Rijâl* gives the date A.H. 381. Brock., vol. i., p. 187, mentions two dates for the author's death, namely, A.H. 381 and 391; but the later date is not found in any of the biographical works noted above.

Fol. 1^r contains an incomplete portion of the *Sanad* (sources of the author for the Hâdiq of the present work).

For a complete copy of the work and the Sanad, see the lithographed edition.

The work begins abruptly on fol. 2^a, thus:—

بِ مُوسَىٰ بْنِ جَعْفَرٍ بْنِ مُحَمَّدٍ بْنِ عَلَىٰ بْنِ حَسَنٍ بْنِ عَلَىٰ بْنِ أَبِيهِ
طَالِبٍ عَلَيْهِمُ السَّلَامُ خَدَامٌ بِعِجَالِتِهِ سَرُورٌ وَانْفَرَحَ لِعَذَاكِرَهُ
صَدْرِيُّ الْحَ

It is stated in the preface that the work was composed at the request of the author's friend Muhammad bin Ishāq, a noble of Balakh, and that prior to the present composition he had already composed 244 works (166 works of the author are enumerated in *Manhaj al Maqāl*). It consists of 5,963 Hadīṣ of the following two kinds:—

- (1) *Musnād* Hadīṣ numbering 3,913,
- (2) *Mursal* Hadīṣ numbering 2,050,

and is divided into 666 Bābs.

The present copy is incomplete, wanting a few lines at the beginning.

For other copies of the work see: Berlin, Nos. 4,782-3; Pet. 250; Paris, I, 108; Br. Mus., No. 905; India Office, 289; Bodl., ii., Nos. 84-86.

Written in good *Naskh*.

Not dated; apparently 10th century A.H.

No. 264.

The same.

fol. 318; lines 20; size 13 × 7½; 9 × 5.

Another incomplete copy of the same, designated the First Part (الجزء الأول).

Beginning:—

اللَّهُمَّ إِنِّي أَعُذُّكَ وَأَشْكُرُكَ وَأَؤْمِنُ بِكَ وَلَا كُلُّ عَلِيكَ وَاقِرٌ بِذِنْبِي
اَمَّا بَعْدَ لِمَا مَا فَيَ الْأَشْاءُ إِلَىٰ بَلَادِ الْغَرْبَةِ الْخَ

and ending with the last Hadīṣ of *Bāb l-Wādir al-Sallūra*, corresponding with vol. i., pp. 1-184 of the lithographed edition.

Marginal notes are not frequent.

Written in good *Naskh*.

Not dated; apparently 10th century A.H.

No. 265.

The same.

foli. 122; lines 21; size 11 × 6; 7 × 3½.

Another incomplete copy of the same, beginning as the above, and ending with the Hadiṣ of the chapter معرفة الكباير, corresponding with vol. i., ii., and a portion of vol. iii. (pp. 1-192) of the lithographed edition.

Written in ordinary Naskh.

Not dated; apparently 13th century A.H.

No. 266.

foli. 415; lines 20; size 10 × 7, 6 × 7½.

تبذيب الأحكام

TAHDÎB AL AHKÂM.

The Third of the four Shi'a collections of traditions.

VOL. I.

Beginning:—

الحمد لله ولی الصمد ومستعنه وصلی الله علی خیر خلقه محمد
والله وسلم تسليماً كثيراً الخ

Author: Abū Ja'far Muhammad bin Ḥasan bin 'Alī at Ṭūsī. The author, a well-known scholar and traditionist, was born in A.H. 385 = A.D. 995, and studied Hadiṣ under Muhammad bin Muḥammad An Na'īmī (d. A.H. 413 = A.D. 1053) and some others. He travelled to Irāq in A.H. 408, and then to Bagdad, where he permanently settled near the Bāb al Karkh, and delivered lectures on Hadiṣ and on other subjects till A.H. 448. In that year the author, on account of a serious dispute between the Shi'as and Sunnis of Bagdad, was obliged to leave the place for Najaf, where he died in A.H. 460 = A.D. 1068.

Kashf al-Hajub, fol. 41^a, places the author's death in A.H. 458 = A.D. 1066. Brock., vol. i., p. 404, first mentions the author's death as taking place in A.H. 459 = A.D. 1068, and then in A.H. 460 = A.D. 1069. *Iktifa al-Qunū'* places the author's death in A.H. 466 = A.D. 1075.

But the authors of the following works all say that Tusi died in A.H. 460 = A.D. 1068:—

- (1) *Majālis al-Mu'minīn*, fol. 246^a,
- (2) *Muntaha al-Maqāl*, fol. 185,
- (3) *Manhaj al-Maqāl*, fol. 280^a,
- (4) *Talkhis al-Aqwāl*, fol. 222^a,
- (5) *Al-Wajiz*, fol. 7^a.

The author in the preface says that the present work mostly consists of the Ḥadīq used in *Al Muqanna'ah*, a religious work by his teacher Muhammad bin Muhammad An-Na'imī, but partly of Ḥadīq taken from other works.

Beside the present work and the works mentioned in Brock., vol. i., p. 404, the following are enumerated among his compositions by the author himself in *Fihrist Tusi*:—

1. كتاب النهاية
2. كتاب المفتح في الإمامة
3. تلخيص كتاب الشافعي
4. كتاب ما لا يسع المكلف الأخذ به
5. كتاب العدة في أصول الفقه
6. مسائل العدال مع الكل
7. كتاب ما يعقل وما لا يعقل
8. كتاب المبسوط
9. مقدمة في المدخل إلى علم الكلام
10. مسألة في الأحوال
11. كتاب الإيجاز في الفرائض
12. مسألة في العمل يشير الواحد
13. مسألة في لعريم القثاء
14. المسائل الصنبلية
15. المسائل الروحية

16. المسائل الدمشقية
17. كتاب في تفسير القرآن
18. المسائل الرازية
19. المسائل في الفرق بين النبي والأمام
20. المسائل العلية
21. كتاب النقض على ابن شاذان
22. مسائل ابن الراح
23. السن الوحيد
24. مختصر المصباح
25. الاقتصاد فيما يجب على العباد
26. المسائل الالياميه
27. مختصر اخبار المضار
28. كتاب الغيبة
29. المسائل الجائزية
30. هداية المسترشدين
31. كتاب اخبار الرجال
32. مقتل الصيّن

and beside these, the following works of the author are enumerated in Muntaha al Maqâl:—

1. كتاب في تفسير القرآن
2. شرح المقدمة
3. كتاب تمهيد الأصول

كتاب الجهاد.

For other copies of the work see: Bodl., ii., 87, Hand-list of Âṣafiyah Library, Hyderabad, Nos. 187-188.

Written in good Naskh. Foll. 1-10 have been supplied in a later hand.

Dated A.H. 1073.

Scribe يوش بن احمد بن صالح بن معید البصري

No. 267.

The same.

foll. 515; lines 21; size $9\frac{1}{2} \times 7$, 7×5 .

Another copy of the first volume, beginning and ending as above.
Written in good Naskh.

Dated A.H. 1091.

The second vol. of the work, which is wanting, contains the following Kitâb:—

- I. كتاب الديون
 - II. كتاب الكفالات
 - III. كتاب الضمانات
 - IV. كتاب العواليات
 - V. كتاب الشهادات
 - VI. كتاب القضايا والاحكام
 - VII. كتاب المكاسب
-

No. 268.

foll. 375; lines 23; size $10 \times 7\frac{1}{2}$, $8\frac{1}{2} \times 4\frac{1}{2}$.

Vol. III.

The third vol. of the Tahdîb, beginning with كتاب النكاح abruptly thus:—

الحسن بن معبد بن قاسم بن محمد بن سالم الفراء عن جرير عن
عبد الله

كتاب الدييات.

Written in good Naskh.

Not dated; apparently 11th century A.H.

Scribe عبد المهدى بن حاجى بن عبد الحسين

No. 269.

foll. 350; lines 25; size $11\frac{1}{2} \times 6\frac{1}{2}$; 7 x 4.

الاستبصار

AL ISTIBSÂR.

The Fourth of the Shi'a collections of traditions.

By the author of the preceding work.

The difference between the present composition and the Tabdîb mentioned above, as stated by the author himself in his work Fihrist (No. 620), is that the Tabdîb contains the two following classes of Ḥadîṣ:—

- (1) Ḥadîṣ in the narration of which all the traditionists agree;
- (2) Ḥadîṣ transmitted from some traditionists, but not narrated by others.

The present work contains only the Ḥadîṣ of the latter class:—

كتاب الاستبصار فيما اختلف من الاخبار وهو يشتمل على عدة
كتاب تهذيب الاحكام غير ان هذا الكتاب مقصور على ذكر ما
اختلف من الاخبار الاول يجمع الخلاف والاتفاق

Beginning:—

الحمد لله ولی الحمد ومستحبه والصلوة والسلام على خيرته
والظاهرين من عترته الخ

The work is divided into 925 Books, and contains 5511 Ḥadîṣ.

For other copies of the work see: Berlin, 1772-5; Pet. 56. The work was printed in Tehran in A.H. 1322 = A.D. 1903.

Written in beautiful Naskh, with a head-piece at the beginning.
Dated A.H. 1057.

Scribe محمد الباقر المشهدی

No. 270.

The same.

foll. 324; lines 27; size $11 \times 9\frac{1}{2}$; 8×4 .

Another copy of the same, beginning and ending like the above.

Written in good Naskh.

Dated A.H. 1095.

Scribe احمد بن محمد بن مبارك بن حسن بن ابراهيم الساري

No. 271.

The same.

foll. 379; lines 25; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4$.

Written in good Naskh.

Dated A.H. 1074.

The MS. bears on the title-page, as well as on the last page, seals of Nawâb Wilâyat 'Ali Khân of Patna, and of his son Khurshaid Nawâb, who presented the MS. to the Library in 1898.

No. 272.

foll. 398; lines 20; size $8\frac{1}{2} \times 5$; $8\frac{1}{2} \times 3$.

الوافي

AL WÂFI.

An incomplete copy of a work containing the above four Shâfi'i canonical collections of the Ḥadîq, with explanation of the difficult words.

By Muḥammad bin Murtada, مُحَمَّدْ بْنِ مُرْتَادَةْ, commonly called al Muhsin al Kâshî (المُحسِنُ الْكَاشِيُّ), a well-known scholar and author of numerous works, who died shortly after A.H. 1092 = A.D. 1679. See Kashîf al Hujub, fol. 195*.

Brock., in vol. ii., p. 201, mentions Al Muhsin al Kāshī (المحسن الكاشي), giving the date of his death as A.H. 911 = A.D. 1505, and enumerates Aṣ-Ṣāfi fi Tafsir al Qur'an as one of his compositions; and again in the same vol., p. 418, mentions Al Muhsin al Kāshī as a scholar of the 12th century A.H., and enumerates Al Kalimat al Maknūnah min 'Ulūm al Hikmah as one of his works; while Kashf al Hujub, on fol. 97, 12th and 157, says that the author of the above two works is the author also of the present work, and that he died shortly after A.H. 1092 = A.D. 1679.

Beside the present work the following four compositions of the author are enumerated in Kashf al Hujub:—

- I. التفسير الأصلي
- II. لولوة البحرين
- III. المصحة البيضاء
- IV. مرأة الآخرة

The entire work is in fifteen parts. The present copy contains only two parts, viz. the 4th and 5th.

Part 4th, foll. 1-141.

Beginning:—

الحمد لله والصلوة والسلام على رسول الله ثم على آل بيته
رسول الله - كتاب الطهارة

Written in good Naskh, A.H. 1128.

Foll. 141-143 are blank.

Foll. 143-148 contain the index to the present work.

Part 5th, foll. 149-398.

Beginning with كعاب الصلاة. This part is defective towards the end.

The following abbreviations are observed in the work: & for و; يب for At Tahlib; كا for Al Kāfi; من لا يحضره المفتي for Istibṣār.

Written in good Naskh.

Not dated, apparently 13th century A.H.

ZAIDI MUSNAD.

No. 273.

Foll. 80; lines 15; Size 8 x 5½; 5 x 3.

المسند

AL MUSNAD.

An incomplete copy of the Musnad Ḥadīṣ, designated here as Musnadu Zaid.

Author: Zaid bin ‘Ali bin Husain bin ‘Ali bin Abī Tālib, (زید بن علی بن حسین بن علی بن ابی طالب). This author is the son of Zain al-‘Ābidin ‘Ali (d. A.H. 95 = A.D. 713), the grandson of ‘Ali, the fourth Caliph, and was one of the famous Imāms, whose followers are known as Zaidiyah. He was induced by the people of Kūfa to claim his hereditary Khilafat, and to fight against Hishām (A.H. 105–125 = A.D. 724–743), the tenth of the Omayyid Caliphs. In A.H. 122 = A.D. 740 he marched against the Caliph, but very few of Kūfa people joined him. Consequently in the same year he was killed at Kūfa. See *Manhaj al Maqāl*, fol. 188^b; Berlin, No. 968; *Mukhtaṣar ad Duwal*, p. 206; *Taqrib at Tahdīb*, p. 86; *Anba’ az Zaman*, fol. 12; *Al Milal*, p. 207.

The present copy is defective at the beginning as well as at the end.

Beginning abruptly with the Ḥadīṣ of the chapter صلوة المريض thus:—

عليهم السلام يصلى المريض فائماً كان لم يستطع دعائسا
and ending abruptly with the Ḥadīṣ thus:—
(زید بن علی عن ایه عن جده امیر المؤمنین علی عليهم السلام
قال له رجل بـا امیر المؤمنین ومشی الرجل في السعل الواحدة

The Isnâd for the present work, quoted on fol. 72, runs thus:—

حدثني عبد العزيز بن اسحاق بن جعفر البغدادي قال حدثني ابو القاسم علي بن محمد الكوفي قال حدثني سليمان بن ابراهيم المخاربي جدی ابو امي قال حدثني نصر بن مراحם المنقري قال سمعت هذا الكتاب من ابي خالد الواسطي الخ

On fol. 72 the scribe quotes a statement of 'Abdal 'Aziz bin Ishâq (an eminent Zâidi traditionist, who was alive in A.H. 326 = A.D. 937, see *Manhaj al Maqâl*, fol. 180), who gives us to understand that almost all the followers of Zâid who had studied the work under him were killed in the revolution of A.H. 122, except Abû Khâlid al Wâsiṭî, who, it is said, studied the present work under the author:—

قال عبد العزيز بن اسحاق قال ابراهيم سالت ابا خالد رحمة الله تعالى كيف سمعت هذا الكتاب عن الامام زيد بن علي قال سمعناه من كتاب معد قد وطأه وجمعه فما بقي من اصحاب (زيد) بن علي ممن سمعه الا قتل غيري

In another note on the same folio the scribe says that Abû Qâsim 'Ali bin Muhammad al Kûfi, arranged the work in the order observed in other works of jurisprudence.

Contents:—

Foll. 1-9, from a portion of chapter **صلة المريض** to chapter **كتاب الصلوة** (previous chapters of **الدعا**, **بعد صلوة الفجر** and the whole of **كتاب الطهارة** are wanting).

Foll. 10-18, from chapter **فضل البيت** to chapter **كتاب الجنائز** of **ولكفيه**.

كتاب الصوم of **الوصال** في **الصيام** كتاب **الصوم** (some chapters of **كتاب العج** are wanting).

Foll. 25-40, from chapter **فضل العج** to chapter **الرجل يضحي** قبل ان يصلى **الامام**.

Foll. 41-48, from chapter **فضل الكسب من العدل** to chapter **كتاب البيوع** of **بيع الشار** (some chapters of **كتاب النكاح** are wanting).

باب نكاح العبيد.

Foll. 49 to كتاب الطلاق of الفرعون (previous chapters of كتاب الطلاق are wanting).
كتاب العدود.

Foll. 53-60, كتاب العدود.

Foll. 61-65, كتاب السير.

Foll. 66-73, كتاب الفرائض.

Foll. 74-79, كتاب فضل العلماء.

Fol. 80 contains a collection of Ḥadīṣ from certain Sunnī works.

The present work is very rare and not mentioned in any catalogue.
For other works of the author, see Berlin, Nos. 9881, 10224, 10237,
10265.

Written in good Naskh.

Not dated; apparently 9th century A.H.

SUNNÎ ARBA'ÎNÎYÂT.*

(WORKS OF FORTY HADÎS NARRATED BY THE SUNNÎ TRADITIONISTS.)

No. 274.

fol. 25; lines 23; size $9\frac{1}{2} \times 7$; $7\frac{1}{2} \times 5$.

الاربعين الودعانية

AL ARBA'ÎN AL WAD'ÂNÎYAH.

A work containing a collection of forty Hadiṣ with a commentary on the same. By Abū Naṣr Muḥammad bin 'Alī bin 'Ubaidallah bin Alīnād bin Ṣalih bin Sulaimān bin Wad'ān, ابُو نصر مُحَمَّد بْن عَلَى بْن عَبِيدَالله بْن عَلِيٍّ بْن سَلَيْمَان بْن وَدْعَان, a scholar and a Qāfi of Maṣṭal, who died in A.H. 494 = A.D. 1101; see Ḥāj. Khal., vol. i., p. 50; Brock., vol. i., 355.

The present Arba'în has been transmitted from the Qāfi by his pupil Abū Tāhir Ahmad bin Muḥammad bin Ahmad as Salafi (who died at the age of 106 years in A.H. 576 = A.D. 1180). Salafi regarded the Hadiṣ of the work as genuine, but other traditionists have condemned the present work for including a few weak Hadiṣ.

Beginning:—

هَذِهِ الْفِتْنَةُ الْأَمَامُ ابْنُ طَاهِرٍ احْمَدُ بْنُ مُحَمَّدٍ بْنُ احْمَدِ السَّلْفِيِّ
الْأَصْفَهَانِيُّ قَالَ ابْنُ نَصْرٍ مُحَمَّدُ بْنُ عَلَى بْنِ عَبِيدِ اللَّهِ بْنِ احْمَدِ بْنِ صَالِحٍ
بْنِ سَلَيْمَانِ بْنِ وَدْعَانَ حَكَمُ الْمُوَضِّلِ . . . الْمَذِيقَةُ الْأُولَى عَنِ النَّسِّ بْنِ
مَالِكٍ قَالَ خَطَبَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى نَاقَةِ الْجَذَاءِ

* The Prophet in some Hadiṣ is said to have declared special regard for those who remembered any forty Hadiṣ. Consequently numerous traditionists composed works containing such collections. 'Abdallāh bin Mubārak al Marwāni (d. A.H. 181 = A.D. 796, see No. 282, Sharh al Arba'în, fol. 16a), is the first traditionist who composed a work comprising 40 Hadiṣ. Later on, works containing 40 Hadiṣ came to be regarded as a special branch of Hadiṣ.

Each Ḥadīṣ is followed by its commentary. The commentary of the first Ḥadīṣ begins thus:—

الفرح العبدان، تاليت الأجمع وهو المقطوع (مقطوع) إلاك والآذن

* For other copies of the Arba'īn, see Berlin, Nos. 1458-60; Cairo, vol. i., p. 409. No printed edition of the work has appeared.

The present MS., dated A.H. 730, is a transcription of the copy written by Zakarya bin Yahya bin Zakarya, author of Risala fi al-'Amal (see Berlin, No. 5864).

Written in a very clear Naskh.

علي بن عبد الهادي بن محمد بن يحيى العستلاني

Scribe, a traditionist of the 8th century A.H. For his work, see No. 279.

No. 275.

fol. 29; lines 9; size $9\frac{1}{2} \times 6$; $4\frac{1}{2} \times 3$.

الأربعين

AL ARBA'IN.

A collection of forty Ḥadīṣ.

Author: Abū Zakarya Yahya bin Sharf an Nawawī (d. A.H. 675 = A.D. 1278). For his life, see No. 192.

Beginning:—

قال الشيخ العلامة مصي الدين التوسي . . . الصمد لله رب العالمين
في يوم السعوات والارضين . . . اما بعد فقدر وربا عن علي بن ابي
طالب وعبد الله بن مسعود . . . ان رسول الله صلي الله عليه وسلم
قال من حفظ على امتي اربعين حدیقا الخ

For other copies of the work see: Berlin, Nos. 1476-7; Raf, 389; Münch, 127; Lied, 1746-7; Br. Mus., 878; Paris, 386-744; Cairo, vol. i., p. 264; Brock, vol. i., p. 396. The present Arba'īn with the commentary (No. 283) was printed in Cairo A.H. 1307 = A.D. 1891, and the text was separately printed in Cairo in the same year.

For the commentary on the work by the author himself see No. 278, and for a treatise by the author dealing with the philology of the difficult words used in the Arba'in see No. 279, fol. 60-63.

Written in good Naskh.

Dated A.H. 1026.

محمد بن شهاب الدين الرضواني

One Sulaimān bin Ahmad al-Malīḥī, a scholar of the 11th century A.H., studied from the present copy, as appears from the following note:—

طالع في هذا الكتاب واربع فيه مهادة إن لا إله إلا الله وإن
محمد رسول الله وسائل الله سبحانه أن توفاه على الإسلام ... كتب
الثقة ملیمان بن احمد التلیمی

On the title-page, as well as the last fol. of the MS., are various extracts from different works.

No. 276.

fol. 26; lines 13; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

Another copy of the same work.

Written in good Naskh.

Not dated, apparently 11th century A.H.

Marginal notes are not frequent.

No. 277.

fol. 13; lines 18; size 10×6 ; 8×4 .

Another copy of the same.

Written in Nasta'liq.

Not dated, apparently 13th century A.H.

One Maulavi 'Abdalmajid, a zamindar of Patna, presented the present MS. to the Library in 1914. The title-page bears a Sanad granted by

Maulavi Muhammad Sa'îd, a well-known Arabic scholar of Patna, who died in A.H. 1304=A.D. 1888, to his pupil 'Abdalqâdir bin 'Atiqallah:—

الحمد لله رب العالمين وبعد فقرأ على وسمع هذه الأربعين . . .
من اولها الى اخراها عبد القادر بن سيد عتيق الله . . . قال ذلك
 بشده ورقة بقلمه
 محمد سعيد بن واعظ علي عفي الله عنهمما

No. 278.

fol. 38; lines 17; size 8 x 6; 6 x 3½.

شرح الأربعين
SHARH AL ARBA'IN.

A commentary on the above work, by the author himself.

Beginning:—

الحمد لله رب العالمين فيorum السموات والارضين . . . دل المدح
على ان اليبة معيار السنة الخ

For other copies of the commentary, see Cairo, vol. i., p. 403. A printed copy of a Cairo edition, without date, is noticed in Rampore Hand-list, No. 189.

The text is written in Naskh and the commentary in Nasta'liq.
Not dated, apparently 12th century A.H.

No. 279.

fol. 63; lines 23; size 10 x 7; 7½ x 5.

شرح الأربعين
SHARH AL ARBA'IN.

An autograph copy of a commentary on the above Arba'in (No. 275), by 'Ali bin 'Abdalqâdir bin Muhammad bin Yahyâ al-'Asqalâni, by

الهادى بن محمد بن يحيى العسقلانى , a scholar and traditionist of the 8th century A.H., who composed the present commentary in A.H. 733 = A.D. 1333, as appears from the following colophon :—

علقہ الملجمی الى عقورہ المستقبل من زلته وذبیہ علی بن عبد
الهادی بن محمد بن يحيى العسقلانی . . . عفا الله عنه وغفر له
ولوالدیه ولمساتھ واحبایه وجمعیع المسلمين اجمعین وكان الفراغ من
تعليقها يوم السبت الموافق للثالث من شهر شوال سنة ثلاث
وئلین وسبعمائة

The work as well as the commentator is not mentioned in any catalogue. No mention of his life is given in biographical works, but the above-mentioned colophon gives us reason to believe that he was a Syrian scholar of the 8th century A.H., who died after A.H. 733 = A.D. 1333. The copy is defective at the beginning. It begins abruptly with the commentary on the 4th Hadîq thus :—

في هذا اقرب ومات رسول الله صلي الله عليه وسلم ولم يضع
حجر على حجر ولا لبنة على لبنة الخ

Foll. 60^a-63 contain a treatise by Nawawi, dealing with the philology of the difficult words used in Hadîq in the Arba'in (No. 275).

Beginning :—

قال جامع الأربعين وهو انا اذكر مختصرًا في ضبط الفاظها مرتبة
لئلا يغلط في شيء منها وليسعني بها حافظتها من مراجعة غيره

The MS. is written in a very clear bold Naskh.

Dated A.H. 733.

No. 280.

foli. 141 ; lines 27 ; size 10 x 7 ; 8½ x 5½.

شرح الأربعين

SHARH AL ARBA'IN.

A commentary on Nawawi's Arba'in, by Muhammed bin Ahmad al Mas'udi al Hanafi, محمد بن احمد المسعودي الصنفي , a scholar of the

8th century A.H., who composed the present work in A.H. 748, and died in A.H. 788 = A.D. 1386. See Brock., vol. i., p. 396.

Beginning:—

الحمد لله المحمود بكل لسان المخصوص لكلمة وحظمه في كل زمان
ومكان الح

The colophon runs thus:—

قال جامعه محمد بن مسعود امعله في الدارين وكان الفراغ منه
من هذا التعليق . . . شهر ربيع الآخر سنة ثمان واربعين وسبعين

Only one other copy of the present commentary is mentioned, see Cairo, vol. i., p. 264.

Written in good Naskh.

Dated A.H. 840.

Foll. 1–3 are supplied in a later hand.

The scribe does not reveal his name anywhere in the MS.

No. 281.

fol. 471; lines 17; size $7\frac{1}{2} \times 5$; 6 × 4.

جامع العلوم والحكم JÂMI' AL 'ULÛM WAL HIKAM.

A commentary on Nawawi's Arba'in, by 'Abdarrahmân bin Ahmad bin Rajab al Bagdâdi, عبد الرحمن بن احمد بن رجب البغدادي commonly called Ibu Rajab, a well-known Hanbali scholar and traditionist, who was born in Bagdad, A.H. 706 = A.D. 1306, where he was brought up and received his education. Thence he travelled to Damascus, where he permanently settled, and studied under—

Muhammad bin Ismâ'il (d. A.H. 735 = A.D. 1335),

Ibrâhim bin Dâ'ûd al 'Attâr (d. A.H. 745 = A.D. 1345),

and others. From Damascus he went to Egypt, where he studied under Abû'l Fâth al Mandâmi and Qalânsî, the well-known traditionists of Egypt. He secured a good reputation as an author as well as a scholar, and died in A.H. 795 = A.D. 1393. For his life and works see: Ad Durar al Kâminah, fol. 550; As Suhab al Wâbilah, fol. 117; Brock., vol. ii., p. 107.

Beginsing :—

قال الشیخ الانام العلامه الاوحد شرف الاسلام مفتی الانام المفیح
 بن عبد الرحمن بن الشیخ الانام العلامه شهاب الدین احمد بن شیخ
 الہمام رجب البغدادی . . . الصمد لله الذی اکمل لنا دینا واتم
 حلیبا السمعة الخ

For other copies of the work see : Berlin, 1492 ; Cairo, vol. i., p. 355.
 The work has not been printed.

Written in good Naskh.

Dated A.H. 790.

Scribe, عبد القادر بن محمد

The last fol. bears an autograph Sanad, dated A.H. 790, granted by
 Ibn Rajab to the scribe :—

قرأ على هذا الكتاب . . . من جمعي وتألیفي وشرح الأربعين
 المروية . . . وقابل لسمعه من اصلی وصحت هذه المسحة بحمد الله
 . . . واجزئت له روایته عني مع روایة ما يجوز لنا روایته . . . يوم الشفاء
 جمادی الاولی سنة تسعین وسبعيناً بدمشق المعروفة .
 قاله وكتبه عبد الرحمن بن رجب الصبلي عشی اللہ عہد .

The above Sanad also tells us that the present copy was compared
 with the autograph copy by the scribe, while he studied the present
 work under Ibn Rajab.

No. 282.

fol. 119 ; lines 19 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

شرح الأربعين

SHARH AL ARBA'IN.

An incomplete copy of the commentary on Nawawi's Arba'in by
 Muhammad bin Muhammad ad Dalji, محمد بن محمد الدلجي, a scholar
 and traditionist of Egypt, who died in A.H. 947 = A.D. 1540. See Brock.,
 vol. i., p. 397; Gotha, No. 617.

Beginning:—

الحمد لله رافع اعلم الملة الزهراء بلوامع آيات الكتاب ومحكم
بيان احكام الشريعة الغراء الخ

* In the preface the commentator traces his *Iṣnād* for transmitting the *Hadīq* of the *Arba'in* (No. 275) from Ahmad bin 'Abdalwahid al Miṣri, a traditionist of the 8th century A.H. (see Berlin, No. 1490). The MS. ends abruptly, thus:—

ومن رام حقائق الشريعة فعليه بكتاب المنازل

Only one other copy of the work is mentioned, see Gotha, No. 617.

Written in good *Naskh*.

Not dated, apparently 11th century A.H.

No. 283.

foll. 169; lines 21; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الفتح المبين

AL FATH AL MUBÎN.

A popular commentary on Nawawi's *Arba'in*, by Ahmad bin Muham-mad bin 'All bin Hajar al Haṣumi. احمد بن محمد بن علي بن حجر الهمشري.

This great author and commentator was born in Abu'l Haṣum (a Maḥalla in Egypt), A.H. 909=A.D. 1503. This date is found in a treatise dealing with the life of the author by one of his pupils (see Hand-list, No. 11/2632). The latter quotes the author's own statement regarding the date of his birth: ولد رحمه الله تعالى ورضي عنه كما شاهدته بخطه بعملة أبي الهيثم . . . أواخر سنة لمع وتسعة The author of *An Nûr as Sâfir* (see Hand-list, No. 2386) also supports this date; while Brock., vol. ii., p. 388, wrongly places the author's birth in A.H. 911=A.D. 1505.

The author, like the author of *Faṭḥ al Bârî* (see No. 159), is commonly called Ibn Hajar. The reason given to us by his biographers for his being so called is that one of his ancestors was habitually given to silence, so he became known as حجر (stone). Hence the author is

known as ابى حجر (son of stone). He lost his father at an early age. Shamsuddin ash Shinnawi (*d. A.H. 933 = A.D. 1528*) and Abū'l Ḥamā'ī, well-known scholars of Egypt, took him in their charge and gave him his early education. In A.H. 924 Shinnawi admitted him in the Madrasah Jāmi' Azhar. In a very short time (A.H. 929) Ibn Hajar completed his study at that institution. During the course of his study in Jāmi' Azhar he also attended lectures on different branches of learning in other institutions of Egypt. From about the end of the same year he was continually engaged for four years in teaching work in Egypt. In A.H. 933 he proceeded to Mecca and performed his first pilgrimage, and during his two years' stay in Mecca he secured Sanads from the eminent traditionists of the place. In the beginning of A.H. 935 he returned to Egypt and employed himself in teaching, and devoted part of his time to composition. During eight years as a teacher in Egypt Ibn Hajar gained a wide-spread reputation. In A.H. 939 he performed a second pilgrimage to Mecca, and came back to Egypt towards the end of the same year. In A.H. 940 he left, with all the members of his family, for Mecca, where he settled permanently, and was appointed professor of ḥadīṣ and of Shāfi'i jurisprudence. He was acknowledged to be a specialist in the latter branch. He composed 70 works on different branches of the subject, and died in A.H. 974 = A.D. 1666. (Brock, wrongly fixes the date of his death in A.H. 973 = A.D. 1665.)

Beginning :

الحمد لله الذي وفق طائفة من علماء كل عصر للمقاييس مبا عباء
الاخاذيف الخ

In the colophon, Ibn Hajar says that he compiled the present commentary in two months, A.H. 951 :—

حال مؤلفه تغدوه الله يرحمته ورضوانه ابتدأه هذا المصحح اثنا
التعده وفرشت منها هلال المحرم سنة احادي وخمسمائة وسبعمائة

For other copies of the commentary see: Berlin, 1493-6; Paris, 748; India Office, 169; Cairo, vol. i., p. 379. The present commentary was printed in Cairo A.H. 1307 = A.D. 1891.

Written in good Naskh.

Dated A.H. 1004.

لور الدين علي بن رمضان

No. 284.

foli. 253; lines 16; size $10 \times 5\frac{1}{2}$; 5×3 .

المبين المعين

AL MUBÎN AL MU'ÎN.

A commentary on Nawawi's Arba'in, by 'Ali bin Sulṭān Muḥammad al Qāri, علي بن سلطان محمد القاري, who died in A.H. 1014 = A.D. 1605 (see No. 236).

Beginning:—

الحمد لله الذي جعل الاعداد والوقات اعتبار الانعام فعلى
السموات والارض في ستة ايام الخ

For other copies of the work see: Berlin, No. 1497; Cairo, vol. i., p. 396.
A printed copy of the Cairo edition is noticed in Raf' as Sutur, p. 45.

Written in beautiful Naskh, within gold-ruled borders.

No date; apparently 11th century A.H.

Marginal notes are found throughout the MS.

No. 285.

foli. 37; lines 17; size $7 \times 3\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

شرح الأربعين

SHARH AL ARBA'IN.

A commentary on Nawawi's Arba'in, by Sa'id bin Muhammed al Mufti, معيد بن محمد المفتى.

The commentator (an Indian scholar) says in the preface that he studied the Arba'in under Muhammed 'Ismatullah bin Mahmud al Bukhari, a scholar of the 10th century A.H., and the author of the Hashiya 'Ala Sharhi Mulla Jami (see Hand-list, No. 1541). The date of the composition of the present commentary, as given in the colophon, is A.H. 1015.

Beginning :—

الحمد لله على الاكرام وعلى نبيه الصلوة وسلام وعلى آله واصحابه البررة الكرام . . . اما بعد فيقول العبد الشعيف الى الله المفتى محمد مغفید

We are not acquainted with any other copy of the work.

The following note on the title-page says that, in A.H. 1152, the MS. was placed in the Royal Library at Aurangābād, Deccan, known as Khujista Bunyād (see Giyāṣ, p. 159, 1902) :—

بابت سنه ١١٥٢ هجره مئذنه در بلده طيبة خجسته بعياد ١٥ ربيع الثاني من مذكور داخل كتبخانه سرکار نموده هد

No. 286.

fol. 14; line 28; size 10 x 6; 7 x 5.

تحفة المحبين

TUHFAT AL MUHIBBÍN.

A commentary on Nawawi's Arba'in, by Shaikh Muhammad Hayāt as Sindhi, شیخ محمد حیات السندھی.

The author was born in 'Ādilpore (in Sindh), where he was brought up and educated. At an early age he travelled to Arabia, and studied Ḥadīq under traditionists of Mecca and Medina, such as—

شيخ ابو الصن بن عبد الهادي (d. A.H. 1139 = A.D. 1727),

عبد الله بن سالم البصري (d. A.H. 1134 = A.D. 1722),

and others. He permanently settled in Medina, where he was appointed a professor of Ḥadīq. Muhammad Fakhīr, an Indian poet and Arabic scholar of Allahabad, who went to Medina in A.H. 1156, and studied

Hadiṣ under him, describes in his Maṣnawi Muḥammad Ḥayāt's teaching at Medina, in the following Persian verses :—

درس فرمای مسجد نبوی
بطريق رشيق مصطفوي
آن محمد حيات بعثت بلند
بعدیمه لبی قوی بیرون
متن اللہ ذمرة الاعیان
باقاداھے الی الازمان
سر من خاکپای او بادا
جان من ذر رضای او بادا

Muhammad Ḥayāt died at Medina in A.H. 1163 = A.D. 1752, and was buried in the cemetery called al Baqī'.

For the commentator's life see Ithāf an Nubala, p. 403.

Beginning :—

الحمد لله حمدًا يليق به والصلوة والسلام على حبيبه وآله وصحبه . . .
اما بعد فهذا شرح لطيف على الأربعين . . . جمعها الامام الفقيه
محى الدين ابو زكريا يحيى بن التوفى

The present commentary is not mentioned in any catalogue, and seems to be rare.

The present MS. was written in Medina A.H. 1144, during the life of the commentator, as appears from the following colophon :—

تصنیفہ فی شهر رمضان یوم السبت المبارک خلت من احادیث
حشر یوماً سنت الیف و مائة واربعہ واربعین . . . بالمدینہ

سید عبد الوهاب بن سید عمر Scribe

No. 287.

foll. 56; lines 13; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

كتاب الأربعين

KITÂB AL ARBA'ÎN.

An autograph copy of Arba'in, believed to be unique, by Ahmad bin Abi Bakr bin Ahmad bin 'Ali bin Ismâ'il al Hanbali al Qâdîrî, احمد بن أبي بكر بن أحمد بن علي بن اسماعيل القادري, a follower of the Hanbali school, and belonging to the Qâdîrî order, who was born in Hama'at, A.H. 763 = A.D. 1364, where he was brought up, and studied under his father and others.

After his father's death in A.H. 782, he travelled to Heliopolis, Emessa, Damascus, Cairo and Aleppo, in which places he studied Hadîs and other branches of Islamic literature under fifty scholars. Their names are mentioned in the work by the author.

In A.H. 787 he performed the pilgrimage to Mecca. In A.H. 806 his masterly knowledge of jurisprudence induced the authorities of Aleppo to appoint him as a Qâdî of the place, where he continued his services as Qâdî till his death in A.H. 840 = A.D. 1437.

For his life and works see As Suhab al Wâbilah, fol. 27. Brock., vol. ii., p. 107, wrongly places the author's death in A.H. 831 = A.D. 1428.

Beginning:—

الحمد لله الذي من علينا باتباع ستة نبياناً محدثناً سيد المرسلين
وجعلنا من نظم في سلك طلبة الحديث

The author in the preface says that he studied under fifty Shaikhs, and having collected forty Hadîs he added ten Hadîs from his remaining ten teachers, with a view to showing the complete number of his teachers:
لم أتبعت تلك الرواية من مساقع عشر

Beside the present work and the works mentioned in Brock., vol. ii., p. 107, the following works of the author are enumerated in As Suhab al Wâbilah:—

(1) الدرر والآلي في فضائل الشهور وال أيام

(2) كتاب في العيارات

Contents :—

Foll. 1^a–13^a. 14 Ḥadīṣ transmitted by the author from 14 Shaikhs of Hamāt.

Foll. 13^b–15^a. 2 Ḥadīṣ transmitted from 2 Shaikhs of Emessa.

Foll. 15^b–26^a. 8 Ḥadīṣ transmitted from 8 Shaikhs of Heliopolis.

Foll. 26^b–41^a. 15 Ḥadīṣ transmitted from 15 Shaikhs of Damascus.

Foll. 41^b–48^a. 5 Ḥadīṣ transmitted from 5 Shaikhs of Egypt.

Foll. 48^b–56. 6 Ḥadīṣ transmitted from 6 Shaikhs of Aleppo.

Written in good Naskh.

Dated Halab, A.H. 837, as appears from the following colophon :—

وكان خراغ مؤلفه وجامعه العبد الشعيف التمثير الى الله احمد بن
ابي بكر بن احمد بن علي بن اسماعيل الطببي القادري . . . بتاريخ
ثمان الاربعاء منتصف ذي القعده الصرام سنة مجمع وثلاثين وثمانمائة

The last fol. bears an autograph Sanad dated A.H. 738, granted by the author to his pupil, Abu 'l Khair Muhammad.

No. 288.

fol. 20; lines 25; size 7 × 5½; 5 × 3½.

الاربعين المتباينة

AL ARBA'ÍN AL MUTABÁ'INAH.

A collection of forty-five Ḥadīṣ, by Shihābuddin Ahmad bin Ḥajar al-Asqalānī, (d. A.H. 852 = A.D. 1449, see No. 159). The Ḥadīṣ of different Isnāds (متباينة المتنون والأسانيد) are collected in the present work.

Beginning :—

الحمد لله الذي على بصفاته المتباينة بصفات المظلوقات وارسل

سیدنا مصطفى صلی الله علیه وسلم بالآيات الخ

Ibn Hajar himself designates the work as *Arba'in* (forty), but he says in the preface that, in collecting the *Hadîṣ* narrated by all well-known 'Abdîlîh (traditionists named 'Abdullah), he found five in excess of forty; thus the work contains 45 *Hadîṣ*, and completes the number of famous traditionists named 'Abdullah. According to the author's own statement in his work *Râf' al-Isr*, fol. 35 (see Hand-list, No. 2745), he completed the present work in the Madrasah Shaikhuniyah, Egypt, A.H. 808:—

واملا الأربعين المتباينة بالميئونية ثمانين وثمانمائة

Only one other copy of the work is mentioned, viz. Berlin, No. 1510.

Fol. 20 bears the following *Sanad*, dated A.H. 838, granted by Ibn Hajar to the scribe of the *Sanad*, Yûsûs bin Fâras al-Qâdirî (*d. A.H. 866 = A.D. 1463*, see *Tâj at-Tabaqât*, vol. ix., fol. 532) and others, who studied the present MS. jointly with the scribe under Ibn Hajar in the Madrasah Munkadîriyah, close to Ibn Hajar's house in Cairo, A.H. 838:—

الحمد لله رب العالمين وبعد فقد سمع جميع هذا الجزء وفيه خمسة
واربعون حدیقاً متباينة العتون والأمايليد مع ما في النائها من الكلام
على الأحاديث - على مؤلفها سيدنا ومولانا قاضي القضاة شيخ الإسلام
حافظ العصر استاد أهل الدهريقة المتيهدين شهاب الملة والدين
ابي الفضل احمد بن الشيخ الإمام العام العلامة نورالدين ابي الصن
علي بن محمد بن محمد بن علي بن حمّر العسقلاني الشافعى فنسخ
الله في اجله واعاد علينا من بركته بقرأة الشيخ الإمام معي الدين
ابي البقاء عبد القادر بن الشيخ شمس الدين ابي عبد الله محمد بن
محمد الطوخي الشافعى لطف الله به الشيخ الإمام العلامة اقضى
القضاة شهاب الدين ابي العباس احمد بن جمال الدين ابي العباس
بومشك بن محمد الشرجي الشافعى والشيخ الإمام العلامة اقضى القضاة
عز الدين محمد بن محمد بن عبد السلام الشافعى والشيخ الإمام قاضي
المسلعين بدر الدين محمد بن محمد بن عبد المنعم البغدادي الصنبلى
والشيخ الإمام تاج الدين بن محمد بن شهاب الدين احمد بن نورالدين
علي الانصارى والقاضى البارع شهاب الدين ابي العباس احمد بن
صدر الدين محمد بن دوق والشريف نورالدين ابي الصن علي بن
محمد معي الدين عبد القادر بن شرف الدين محمود الصيби التلدارى

والشيخ الصالح شهاب الدين نعمة الله بن الشيخ الامام العالم عفيف الدين محمد بن الشيخ الامام شرف الدين عبد الرحيم الشهرازي المعروف بالصريحي والقاضي بدر الدين محمد (بن الدين أبي بكر جمال الدين يوسف العلادي وأبو البر يونس بن فارس بن عبد الله القادرى ولد الخط وسمع الشيخ الامام العلامة ناصر الدين أبي عبد الله محمد بن شهاب الدين احمد بن محمد بن عبد الرحمن المصري الشهير بابن المهنديس ولدته احمد من اولها الى اخر الحديث الثامن عشر وحضر ولده محب الدين محمد في الحديث السادس والعشر والسابع عمر والثامن عشر وصح ذلك وثبت في مجلس واحد بالمدرسة المنكديرية العلاجية بسكنى المسعد المغار إليه في يوم الاحد ثامن عشرین ذي القعدة هرام سنة ثمان وتلائين وثمانمائة واجاز شيخنا المسعد المغار إليه لكل من قرأه وسمعه او حضره او شيئاً منه ان يرويه عنه وجميع ما يصور له وعنه روايته بسؤال القادرى والله الصمد والمنة وحسبنا الله ولهم الوكيل وفيه تخرجه على العاشية في مجلس واحد صح ذلك قاله وكتبه ابو البر يونس بن فارس بن عبد الله القادرى

The above Sanad is attested by Ibn Hajar himself, thus:—

الساع والاجازة صحيحان قاله وكتبه احمد بن علي بن حجر الشافعى

The handwriting of the above Sanad and that of the present MS. are identical; it appears therefore that Yúnus bin Fáras, the writer of the Sanad, is the scribe of the present copy. The date of the above Sanad also suggests that the MS. was written in or before A.H. 858.

No. 289.

foll. 30; lines 10-15; size $8\frac{1}{2} \times 6$; $7\frac{1}{2} \times 5$.

الاربعين

AL ARBA'IN.

A collection of forty Ḥadīṣ, by Muḥammad bin Yūsuf bin Abī Bakr,
محمد بن يوسف بن أبي بكر.

One Muḥammad bin Yūsuf (*d. A.H. 763 = A.D. 1363*) is mentioned in
Ḥāj. Khal., vol. i., p. 62, as the author of an Arba'in which deals with
Ḥadīṣ on the Ḥajj (pilgrimage) only; but the present work does not
contain any Ḥadīṣ on that subject.

Muḥammad bin Yūsuf az Zarnadī (*d. A.H. 730 = A.D. 1330*) is
mentioned in Berlin, No. 1551, as the author of an Arba'in. But no
description of the Arba'in by Zarnadī is to be found in the Berlin or any
other catalogue; therefore it is not possible to say whether that work
and the present Arba'in are identical.

Beginning:—

الحمد لله رب العالمين والعافية للمتعين ولا عدوان الا على
الظالمين . . . اما بعد فان العبد المذنب محمد بن يوسف بن أبي بكر
رحمة الله عليه

We are not acquainted with any other copy of the work.

Foll. 1-10 are written in Naskh, and foll. 11-30 in Nastalīq.

Not dated, apparently 12th century A.H.

SHI'A ARBA'IN.

No. 290.

fol. 169; lines 18; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

الاربعين وشرحه

AL ARBA'IN WA SHARHUHU.

A collection of forty Ḥadīq, with commentary, by Bahā'addin Muḥammad bin Ḥasan bin 'Abd-as-ṣamad al Ḥāriṣī,
بِهَاءُ الدِّينِ مُحَمَّدُ بْنُ حَسَنٍ بْنُ 'أَبْدِ السَّمَادِ الْحَارِشِيِّ.
حسن بن عبد الصمد الحارشي.

This famous Shi'a author, who composed more than sixty works on different subjects, was born in A.H. 953 = A.D. 1546, and died in A.H. 1031 = A.D. 1622. For his life and work see: *Khulāṣat al Aṣar*, vol. iii., p. 440; Rien, Persian Catalogue, No. 25; Br. Mus. Supp., No. 673.

Beginning:—

ان احسن حدیث تعلیل اللسان بجواهر حقائقه ... وبعد فان الشفیر
الى الله بهاء الدين محمد العاملی ... وهذه اربعون حدیثاً من طرق
أهل البيت ... وارذفت كل حدیث يحتاج الى البيان لما اوقف
الطالبين على سبیله

The following author's colophon, quoted here by the scribe, gives the date of composition, A.H. 995:—

الفقير الرابع من مشتهي ضحوة يوم الاثنين ثالث العشرى الثالث
من شهور السنة الخامسة من العشر العاشر من المائة العاشرة

A MS. copy of this work is mentioned in the Rampore Library (printed list, No. 187). The work was lithographed in Tīhrān A.H. 1322 = A.D. 1903.

At the end the MS. bears seals of Nawâh Wilâyat 'Ali Khân and his son Khurshaid Nawâb, who presented the MS. to the Library in 1898.

Dated Shirâz, A.H. 1065.

Scribe **بِهَاءُ الدِّينِ مُحَمَّدُ الْلَّيْثِي**

No. 291.

The same.

Foll. 187; lines 17; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

Another copy of the same.

Written in Naskh.

Dated A.H. 1108.

Scribe **عَبْدُ الْكَرِيمِ**

ZAIDI ARBA'IN.

No. 292.

foll. 88; lines 31; size 11 × 7; 8½ × 4.

الأنوار المضية

AL ANWÂR AL MUDÎYAH.

يحيى بن حمّيل بن حمزة، a commentary on Sailing's Arba'in,² by Yahya bin Hamza, a well-known author and Zaidi Imām, who was born in A.H. 669 = A.D. 1271, and was proclaimed Imām in A.H. 720 = A.D. 1320. He died in A.H. 749 = A.D. 1349. For his life and works see Br. Mus. Suppl., No. 343-353.

Beginning:—

الحمد لله وحده والصلوة والسلام على من لآتني بعده الحمد لله
الحكيم الذي أطلق لسان الإنسان

The commentator says in the preface that after compiling a commentary on Nahj al Balâghah (see Hand-list, No. 1853), he wrote the present commentary, on the basis of a reliable copy of Al Arba'in as Sailingiyah corrected by the author himself:—

أني لما وقفت على الأحاديث الأربعينية السيلكية وحصلتها مسامعاً
بلغ المصنف

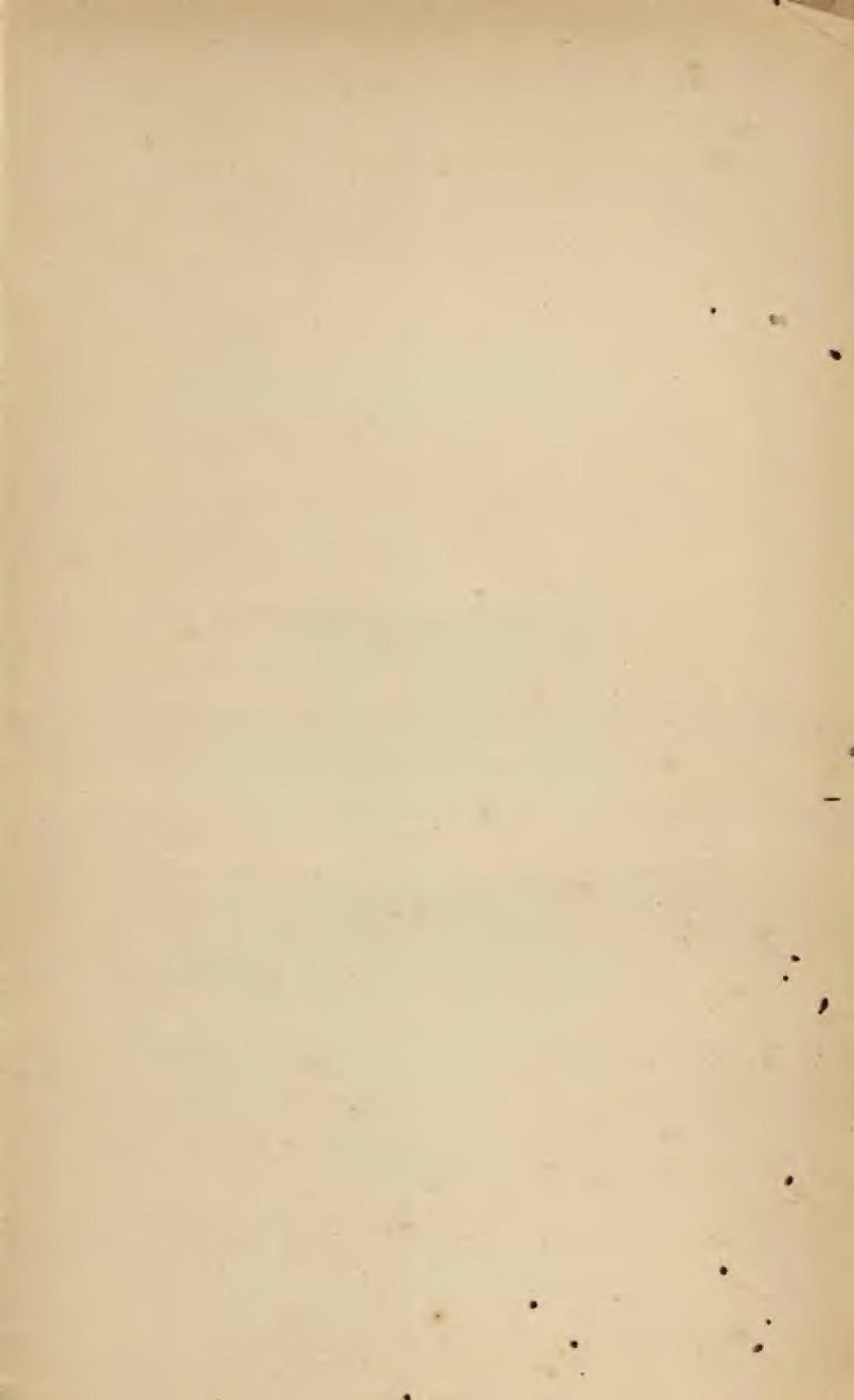
He quotes in some places Hadiqat al Hikmat, a commentary on the Arba'in by 'Abdullah bin Hamzah (d. A.H. 613 = A.D. 1285).

The work is rare, not mentioned in any catalogue.

Written in good Naskh.

Not dated, apparently 9th century A.H.

² This Arba'in is known as Al Arba'in as Sailingiyah, a collection of forty Hadîs by Sayyid Abû 'Ubaydah bin Muhammâd bin Ma'bad al Hussainî as Sailingî (see Br. Mus. Suppl., No. 156).









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